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TESTING
THE KNOWLEDGE
OF JEWISH HISTORY

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TESTING THE KNOWLEDGE OF JEWISH HISTORY

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P R E F A C E

The purpose of this book is to present the results of an extensive research in the application of objective tests in the field of Jewish education. The problem of the research was twofold: one, to prepare and validate a series of achievement tests in accordance with the scientific principles of test construction, similar to the achievement tests used in the secular school; two, to survey, by means of these tests, the results of instruction in the Jewish school. In view of the fact that Jewish history constitutes the chief subject of instruction in the Jewish Sunday school, our survey of achievement was limited to testing the knowledge of Jewish history. A similar research in the effectiveness of other subjects of instruction, with particular reference to character education, is now in progress and will be presented in a subsequent publication.

The tests used in the present survey covered virtually the complete range of Jewish history, and were given to date to more than 7,000 pupils in some thirty different Sunday schools. An extensive testing program of 3,000 pupils, under our supervision, resulted in tentative norms of achievement in the Jewish school. The tests revealed the actual state of affairs in the Sunday school, its achievements and shortcomings. The results of our survey threw light on a number of important questions of vital interest to the Jewish educator.

To what extent does the Jewish school succeed in imparting knowledge of Jewish history to its students? How much of what is taught is actually learned? In what phases of Jewish history is the school most proficient and in which is it least proficient? Does the Jewish school place greater emphasis upon facts and dates or upon interpretation and

generalizations? What are the correlatives of achievement in the Jewish school? To what extent is knowledge of Jewish history correlated with regularity of attendance, with age, with intelligence? Should the Jewish school employ standard tests similar to those used in the secular school? How can we help the classroom teacher in the administration of tests and how can these tests be used for the improvement of instruction?

Research workers in education have often been accused of discovering "that which everybody knows and stating it in terms that few can understand." This criticism, we trust, will be applicable only in part to the present research. No claim is made that the facts revealed in this investigation were all hitherto unknown. An earnest attempt, however, has been made to present the results in such a manner that a teacher or parent, without technical training, will be able to follow. The results are presented in non-technical language and all tables and graphs are followed by explanations and interpretations.

The book is divided into five parts. The first part deals with the need of objective tests in the Jewish school and presents the general results of a survey of achievement by means of tests. The second part describes in detail the making of the Jewish history tests and tells how they are to be used. The part following presents the norms of achievement by age and by grade in Sunday school. Part Four deals with the concomitant factors of achievement in the Jewish school. Part Five includes an analysis of results, with particular reference to fact and interpretation and to children's errors in Jewish history.

The Appendix contains the tables and graphs referred to in the text and the contents of the Jewish history tests.

Each part of this monograph deals with some phase of achievement in the Jewish school. The various parts, however, differ from one another in content and approach, and

therefore will not be of equal value to an individual interested in a specific aspect of Jewish education. The layman interested in Jewish education, and particularly those parents whose children are enrolled in the Sunday schools, will be most interested in Part One which contains the evaluation of achievement and summary of the results of the achievement tests. The rabbi or principal interested in testing the achievement and progress of his pupils and in comparing the results with achievement and progress in other schools will find in Part Three the norms of achievement. Those interested in the preparation of other achievement tests for use in the Jewish schools will find in Part Two a presentation of the principles involved in the construction of standardized achievement tests.

The educators interested in the causes of success and failure in the Jewish school and in the improvement of the curriculum will find the fourth and fifth parts of particular value. Teachers in training may use this monograph for acquainting themselves with the present status of achievement in the Jewish school and with the various methods of testing the results of instruction.

Jewish education, like any other type of education, has both ultimate and immediate aims. The ultimate aims are determined by philosophical analysis; the other by scientific method. The former answers the question "Why a Jewish education?" The latter answers the question "What exactly is the child to learn in school?" In teaching Jewish history the ultimate aim is not to instil a knowledge of dates and names, but to enrich the inner life of the Jewish child. Jewish history deals with true stories of Jews who lived, struggled, and exerted their influence, who were instrumental in making things better or worse. If the teacher succeeds in making the past living and real to his pupils, they will learn the good that has resulted from acts of loyalty and integrity. They will realize why there were martyrs, why these men deserve

our recognition and gratitude. After the children will have long forgotten most of the dates and names connected with the various periods of Jewish history, their understanding of the significance of these periods will remain. This understanding, which will probably continue to influence their behavior in later life, is one of the ultimate aims of Jewish education.

This significance can hardly be taught directly. In order to be able to arrive at the generalization of history, the pupil must first acquire a working knowledge of the past, of the data of history. Achievement tests which are to measure the tangible results of instruction of Jewish history deal therefore with the immediate aims of Jewish education. Throughout this book the immediate rather than the ultimate aims are studied.

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New York City.

ACKNOWLEDGMENT

Educational research is so complex in nature that it is most frequently the result of a cooperative project rather than the outcome of one individual's enterprise. The initial suggestion for the construction of achievement tests for the Jewish school was made by Dr. Emanuel Gamoran, Educational Director of the Union of American Hebrew Congregations. The Jewish History Achievement Tests were then constructed by Rabbi Jacob B. Pollak and the present writer. The results of those tests form the source material of the major part of this book. The author feels indebted to Rabbi Pollak for his kind cooperation.

The preparation of the standardized tests would have been impossible without the cooperation of rabbis and principals who placed their schools at our disposal for the purpose of testing. Particular mention should be made of the wholehearted cooperation of Rabbi Barnett R. Brickner, Rabbi James G. Heller, Rabbi Aaron Eisman, Rabbi Isaac Landman, Rabbi Jack Myers, Rabbi David Philipson, Rabbi Jacob B. Pollak, Rabbi Nathan Stern, Rabbi Jonah B. Wise, and Rabbi Samuel Wolk, Mr. Nathan Brilliant, Dr. Emanuel Gamoran, Mrs. David E. Goldfarb, and Miss Carolyn Stern.

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number of valuable suggestions in the preparation of the original forms of the test items. Then there were the three thousand youngsters, pupils of twelve Sunday schools, who contributed their share by working for about one hour each on the long experimental edition of the tests.

The Commission on Jewish Education, under the chairmanship of the Reverend Doctor David Philipson, gave its support by sanctioning the project of preparing objective tests for the Jewish school, and Rabbi George Zepin, Director of the Department of Synagogue and School Extension, offered many valuable suggestions.

The manuscript was read by Rabbi Louis Wolsey, Rabbi Leon Fram, Rabbi Solomon A. Fineberg, and Dr. Emanuel Gamoran. The author is indebted to them for many valuable recommendations and criticisms.

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PART ONE
AN EVALUATION OF ACHIEVEMENT

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CHAPTER I

THE NEED OF MEASURING ACHIEVEMENT
IN THE JEWISH SCHOOL

Universality of Tests. The efficiency of any attempt to teach, whether on the mother's lap or in the graduate school, can be determined only by testing techniques. Such tests indicate what progress is being made, and reveal whether the educational aims are being realized.

Few educational systems are able to claim with certainty that all of their educational ideals are being attained in practice. The educative process, even at best, is too imperfect to allow an educator to realize his aims fully. There is always some discrepancy between what ought to be taught and what is taught, between what is taught and what is learned. The loftier the aim, the greater the need for a definite, dependable device to show whether or not the aim is being attained. The value of an educational method is gauged by its ability to decrease this gap. Tests reveal the distance between the ideal, the goal, and the actual attainment.

The Antiquity of Tests. Mental and educational tests, though modern in scope of application, are not altogether new in concept. Some test forms were used even in ancient days for the purpose of ascertaining maturity, to determine whether or not an individual belonged to a given stock, and to forecast an individual's success in a contemplated enterprise.

In his discussion of the antiquity of tests, Dr. Truman Kelley writes, "We can find in the initiation ceremonies of primitive and savage peoples tasks involving mental as well as physical prowess, and we have in early Greek history mention of a very momentous mental test. In the year 413 B. C. some seven thousand survivors of the ill-fated Athenian

army in Sicily were thrown into the quarries near Syracuse, and it is recorded that in many cases their release from the agonies of their imprisonment or their very lives depended upon their ability to repeat verses of Euripides.”*

According to the biblical account, the ancient Hebrews used a sort of achievement test about seven centuries previous to the above period. Thus we read in Judges, Chapter 12, verses 5 and 6, “When any of the fugitives of Ephraim said: ‘Let me go over,’ the men of Gilead said unto him: ‘Art thou an Ephraimite?’ If he said: ‘Nay,’ then said they unto him: ‘Say now Shibboleth,’ and he said ‘Sibboleth,’ for he could not frame to pronounce it right; then they laid hold on him, and slew him at the fords of the Jordan.”† Another example of a performance test is the manner in which Gideon’s men were selected, as recorded in Judges, Chapter 7, verses 5 and 6.

Modern educators can hardly expect that their tests will be taken so seriously. In no other instance was the score on a test of more dire consequence than in this perhaps the oldest and the shortest test in history.

In the Talmud we find reference to the use of a “performance test.” The normality and the concomitant responsibility of a child were determined by presenting him with nuts and pebbles. If he picked up the nuts and threw away the pebbles, his mental responsibility was established.‡

The Changing Attitude Toward Examinations. The contrast between the old and the new philosophy of education is best revealed in the changed attitude toward tests. In the old school the examination was used largely for the purpose of intimidation. It was a threatening rod in the teacher’s hand. In the new school the examination is a measuring rod.

*T. L. Kelley, *Interpretation of Educational Measurements* (Macmillan, 1927), Chapter I.

†See article by the writer in *Shevilei Hahinuch*, Vol. III, pp. 1-10.

‡Babli Gittin, 64b and Yerushalmi Gittin, V, 9.

It is used to measure achievement and to diagnose individual difficulties.

An educational theory based upon the belief that "anything is worth teaching as long as the children don't like it" makes for examinations that are as difficult as they are unpleasant. If the educative process is a battle, a desperate attempt "to force abstract ideas into concrete heads," then the examination becomes a weapon. The more relentless the use of the weapon, the surer the victory.*

The aim of the modern educator, however, is to help the child to adjust himself to the world by imparting useful information. The teacher seeks to build up desirable attitudes and ideals, to develop helpful skill that will enrich the student's life and lead to a fuller and happier self-realization. Examinations become, then, instruments for measuring achievement. They purpose to determine the efficiency of the teacher as well as the ability of the pupil.

Classification of Tests. All tests may be looked upon as measuring either capacity or attainment. Measures of capacity include all forms of intelligence tests, tests of temperament, and all other tests that aim to measure so-called native characteristics of an individual. Achievement tests include those tests which measure the mastery of school subjects, the acquisition of fundamental skills and knowledge.

Modern psychologists, however, refrain from drawing hard and fast lines of distinction between ability to learn and actual achievement. The two overlap considerably. No test of intelligence has yet been devised which measures native intel-

*In the traditional Heder and Yeshivah, the examination played a prominent role. It was usually given on Thursday of each week, and was a source of anxiety and a strong motive for study. Those examinations, given orally, were usually composed of questions so difficult that only the most capable of the students could answer them with any degree of proficiency.

It was also customary for the father to examine his child, usually on Friday evening or Saturday afternoon. Both of these types of examination, however, served more as a means of instruction and motivation rather than as a method of measuring achievement.

ligence as abstracted from the influence of experience and environment. On the other hand, any measure of achievement is to some extent a measure of intelligence and capacity. The scores on achievement tests are therefore used also for educational guidance. A low score may not be, at all, the result of a lack of interest on the part of the pupil. It may indicate lack of ability in that particular field. Instead of penalizing the child for failure on such a test, the modern educator will rather proceed to determine in what studies the pupil is more likely to succeed, and he will guide the pupil accordingly.

The Test Movement in Education. The rise and development of objective testing techniques constitute one of the most dramatic movements in education. The beginnings were made some three decades ago with the testing of the basic skills, such as spelling and arithmetic. Educational tests are now used from the kindergarten through the university.

The movement underwent three major periods of development. In the beginning there was strong opposition to the very notion of measuring in quantitative units attainment which was considered purely qualitative in nature. To give one illustration, at the national meeting of superintendents at Indianapolis in 1897, Dr. I. M. Rice called attention to the large differences among the schools in time devoted to spelling. He pointed out that some schools devoted only one-fourth as much time to the teaching of spelling as did other schools. Here was a pertinent problem. Is an elementary school graduate who has received 266 hours of instruction in spelling during his eight years in school a poorer speller than one who has received 1,064 hours of instruction in the same subject?

Practical as it now appears to us, at that time Dr. Rice's question met with ridicule. Those educators that considered the problem failed to be convinced that it was at all possible

to measure in precise units the spelling ability of a child.*

By 1912 the same body of superintendents devoted some forty-eight addresses and papers to the problem of tests and measurements in education. This alone may be taken to indicate the rapid progress in educational testing during those fifteen years. As the first period was marked by opposition, so this second period was marked by over-enthusiasm. The value of the tests was frequently over-stated. The new-type test came to be considered a panacea for all educational ills and problems.

This uncritical belief in the powers of the objective test has worn off, and at present the movement is in its third stage of development. The test is now used only as a tool in education. Numerous scientific studies were conducted to determine the virtues and shortcomings of the objective test. The general results of the investigations are in favor of the use of the new-type test.

Educational Progress. Scientific educational theory of to-day differs from the old pedagogy just as modern astronomy differs from astrology and as chemistry differs from alchemy. In each case the change was due partly to the use of precise instruments of measurement. When instruments for measuring results were lacking, the value of a method or theory could be determined only through a long process of trial and error. The old-fashioned educator was not much better off than the old-fashioned farmer who "looked at the moon, guessed at the weather, put in his crop and prayed to the Lord to pull him through another season."

The great advance in educational theory and practice in the last quarter of a century has been made possible in large part through the use of objective tests. By this means, theories, methods, and practices of education were subjected to rigorous analysis and evaluation.

*See *Fundamentals of Educational Measurement* by C. A. Gregory, B. Appleton Co., 1922.

The slow progress of the religious school was partly due to the absence of standards of achievement. Any advance that was made was due largely to guesswork. People "felt" and "guessed" that a certain method brought no results, that a certain text book was inadequate, and decided to change, and only to revert at times to the old method or text book.

It is true that conditions in the Jewish religious school differ from those in the secular school. But the differences are largely in aim and philosophy. There is no reason why the modern religious school should not adopt the best practices, tools, and devices of secular education. In fact, the greater complexity of the aims of religious education increases the need for appropriate instruments to determine whether or not those aims are being adequately realized.

Even among the secular subjects there is considerable difference as to the relative need of the new-type test. In some of the elementary school subjects the immediate aim is so definite that testing is simply a matter of checking up whether or not the pupil has mastered the material of instruction. Such is the case in the teaching of arithmetic or spelling. Once it is determined what material is to be taught, the teacher has specific objectives to achieve. A test will therefore be based on the material to be learned, and there will be relatively little disagreement in scoring a test in elementary arithmetic.

To the old-fashioned teacher, history differed little from spelling and grammar. His main emphasis was on the mastery of subject matter. He compelled his pupils to memorize innumerable dates, names, and orations, without considering their interest or natural ability. Accordingly, history tests consisted largely of questions on memory work. The modern teacher who believes in a child-centered education and begins with the child's immediate sphere of interest, finds history a more difficult subject of instruction. His aim is not the memorization of names and dates, but the under-

standing of cause and effect and of historical continuity. To begin with, he faces the task of transmitting to young children the knowledge about men and women who lived in bygone days. The teacher is to describe how those people lived, and what struggles they underwent. All this is far removed from the child's own experience.

Doubly difficult is the task of teaching Jewish history, with its long past, complexity of events, and less tangible connections with the present. The teacher has to recreate a remote past. He must deal with the character and conduct of strange men; he must describe their manner of living; above all, he must explain their religious conflicts and their struggles to hold fast to certain principles and ideals. Whether or not Jewish history was affected by ideals more than other histories, the fact is that ideals are given more emphasis in the history of the Jewish people than in that of other peoples. It is the teaching of ideals, the most difficult phase of instruction, that complicates the task of teaching Jewish history.

Successful teaching of Jewish history is therefore largely dependent upon the personality of the teacher, and differs markedly from classroom to classroom. The principal who wishes to measure the efficiency of his school can hardly depend upon the marks given the children by their teachers. The standards of achievement in Jewish history vary too much from teacher to teacher to be of much value in comparing the marks of different children, different classrooms, or different schools. It is essential, then, to employ standard tests for the objective measurement of progress in the teaching of Jewish history.

The Purpose of Testing. Tests are used in schools for two major purposes. One is to find out how much the average child has achieved. The teacher wishes to know how much the average pupil in the class has learned. The principal uses the tests to find out how much the average teacher

has accomplished. The superintendent and board of education may use the tests for survey purposes, to measure the achievement of a whole system of education. This aim of tests is to find the general level of achievement or the central tendency of accomplishment.

The average, however, does not tell the complete story, for it does not tell the degree of deviation away from the average. The second purpose of tests is therefore to discover individual differences. How many children failed? How many did excellent work? How does the work of a given child compare with the average of the class? How does the work of a given teacher compare with that of another?

Examinations Used at Present in Religious Schools. The tests that are most frequently used in the religious school are of the essay type. These tests consist of general problems which the teacher assigns for a written discussion by the pupils. Upon the results of these papers the marks are determined. The difficulties involved in the use of these tests are discussed in Chapter III, which presents the results of a study of the nature of the essay-type test. This study, as well as similar investigations in general education, revealed that the essay-type test has a number of serious shortcomings:

1. The tests do not yield scores which measure real individual differences. The obtained scores are based upon the opinion of teachers who are often influenced by prejudices for or against a child. A principal receiving such scores from different teachers can hardly use them in deciding matters of promotion or classification of pupils.

2. The scores based upon essays frequently appear unfair to the child because of differences among teachers in standards of marking. These differences in standard from teacher to teacher result sometimes in the impression among children that certain teachers are "easy" and that others are "hard."

3. The essay test sometimes induces a child merely to repeat generalities, without really understanding them, in the

hope that the teacher will give him the benefit of the doubt.

4. The administration of essay tests usually takes up an entire period. In view of the limited time at the disposal of the religious school teacher, such tests can be given only occasionally.

5. Careful scoring of the essay test consumes an undue proportion of the teacher's time. A teacher is often compelled to score a large number of papers in a relatively short time. As a result, only a few papers are read carefully, and a superficial perusal determines the grades of the others.

6. Essay tests have no diagnostic value. It is difficult to trace a child's real shortcomings in history from his answer to a complicated question. It is practically impossible to discover from such answers what facts or interpretations were missed by the child.

The Need for Standard Tests in the Jewish School. Methods of instruction must be evaluated. In the past, the inadequacy of a text book or the unsoundness of a method of instruction was usually discovered only after a long period of trial and error. With the aid of objective tests the relative value of a text or method can be readily determined. Two parallel groups in the same school may be taught by two different methods, or from two different text books, and the results as registered by standard tests may be compared.

Education in general, and Jewish education in particular, has a great deal to learn from commerce and industry in matters of efficiency. In the business world rational methods of frequent "stock-taking" determine the net gain. In school, net gain means achievement, and only those methods should be adopted which yield a maximum of achievement.

Opinion is to be Replaced by Facts. It is said that "lay opinion has long been ruled out of court but not out of education." It is still a dominant factor in Jewish education. The statement, "it is my opinion," so often heard, is surcharged with dignity and supposed wisdom, but it is rarely

based on factual data and close observation. There is a general tendency in Jewish education to be satisfied with opinion, even though it be unaccompanied by expert knowledge. The judgment of an anxious and well-meaning layman is merely opinion, in spite of his unquestioned sincerity. It is true that the opinion of a large number of laymen is often a useful guide. Only in the absence of facts and expert information, however, should an educational policy be determined by aggregate lay opinion.

Interest of Parents is to Be Roused. It is often asserted that the Jewish parent does not show sufficient interest in the welfare of the Jewish school. This lack of interest is largely due to the inability of the educator to "sell" the idea of Jewish education. Parents would display greater interest and concern in Jewish education if the purposes were explained, and the results of instruction demonstrated.

The efficient modern educator spares no effort in pointing out to the public in general and to parent groups in particular the value and results of secular education. Since attendance at the Jewish school is voluntary, there is even greater need to demonstrate the results of Jewish education in terms of achievement records.

Tests depend upon the curriculum. What is taught in the Sunday school is determined by the curriculum; what is learned is revealed by tests. The curriculum sets the aim; the tests determine whether the aim has been attained. In constructing a curriculum on scientific principles one must decide what is to be the subject matter of instruction and how it is to be allotted to the various grades.

In constructing tests, one must similarly decide which items are to be included and to which grades they are to be assigned. The methods by which the content of instruction and grade placement are determined differ considerably from one another. We shall quote from two researches in the field of secular education to illustrate these methods.

Working on a curriculum of American history for Grades VII and VIII of the elementary school, Dr. J. E. Wooters set out to determine which dates and events should be included. He prepared a questionnaire containing some 52 dates and sent it to the members of the American Historical Association. He asked them to select the 20 most important dates, and to arrange them in order of importance. The historians were also asked to add dates which were not in the list, but which the historians considered of greater importance than those in the list.

The answers revealed that the date 1776 ranked first in importance, the date 1492 ranked second, etc.* The question of subject matter was thus answered on the basis of the aggregate opinion of competent judges in the field of American history.

An illustration of research in grade placement is the work of Dr. Leonard P. Ayres. He proceeded to determine children's misspellings in the various grades by means of spelling tests based on words used by children of different age levels. Spelling lists were then constructed for the various grades, based on actual needs of the children in the various grades. Previous to these investigations, spelling lessons were determined by adults, and no account was taken of the actual needs of the children. In fact, the rarer the word, the better material it was considered for teaching. Thorndike called attention to the fact that the word "gnu," for example, which was found in most of the old spelling lists, appeared practically nowhere, except in the dictionary.

The construction of the Jewish History Achievement Tests utilized, to some extent, both of the above methods of investigation. Competent educators were consulted as to the importance of certain items of Jewish history. The analysis

*Wm. C. Bagley, *National Society for the Study of Education*, "The Determination of Minimum Essentials in Elementary Geography and History," 14th Year Book—Part I, pp. 139-140.

of the results of the preliminary tests revealed the children's errors in Jewish history in each grade of the Jewish school. These results, discussed in Chapters XVI and XVII, will be useful in improving the allotment of specific history items to be taught in the various grades of the religious school.

Limitations of Standard Tests. Standard tests are open to the danger of coaching. Instead of teaching the required course, teachers may confine themselves to the items of the test and thus insure high scores on the part of their pupils. This, of course, is a misuse of the tests. It must be remembered that the test is only a measuring instrument and not an outline of the history curriculum. This cannot be over-emphasized. One remedy against this misuse by irresponsible individuals is to prepare a number of equivalent forms. The ground covered would then be so extensive that preparation for all the forms of the tests would be tantamount to a thorough review of the subject. Additional standardized forms of the Jewish History Achievement Tests have been prepared covering the complete range of Jewish history.

Much of the criticism directed against the use of standard tests is based on the misunderstandings of their purpose. Tests do not aim to set up educational goals; they do not determine what ought to be taught. That is determined by the philosophy of an educational system.

The teaching of Jewish history may aim, in addition to the mere transmission of knowledge of the Jewish past, to develop Jewish loyalty, and to prepare the child for participation in Jewish life. The Jewish History Achievement Tests merely reveal whether or not the child has learned the subject matter. They do not indicate whether such knowledge has resulted in increased loyalty and greater Jewish fellowship. These desirable results may or may not accompany achievement in Jewish history. Nor do the tests indicate how much of Jewish history should be taught or what degree of loyalty should be developed.

These aims are to be determined by our frontier thinkers and educators. When the objectives are analyzed and incorporated in the curriculum, the achievement test may be employed to determine whether the educative process is productive, whether the aims are being realized.

Even such intangible matters as loyalty and fellowship are not beyond the field of measurement. Such tests have recently been devised. When these tests are used in the Jewish schools it will be possible to determine how much each of the Jewish subjects contributes toward Jewish loyalty and fellowship.

SOME PRACTICAL APPLICATIONS OF THE JEWISH HISTORY ACHIEVEMENT TEST

1. *Objective Records of Achievement.* The tests yield a reliable score of a pupil's achievement in Jewish history. In fact, the reliability* of our tests is as high as that of tests of general intelligence and school achievement. This is indicated by the high correlations between Forms A and B of our tests. These correlations† are presented in Chapter V of this book. Both teacher and parent may be reasonably certain that the score obtained by a child is a fair measure of his achievement, and not merely a subjective opinion. Very often a general feeling of sympathy or antipathy leads a teacher to regard a pupil's work as either consistently better or worse than it really is. The objective test eliminates the effect of this prejudice. The child, knowing that his score is obtained in an impersonal manner, will have more respect for his work, and will put forth greater effort to increase his knowledge and achievement.

2. *Comparison of Results.* The scores on these tests are easily converted into standard scores. Chapter X presents a method for transmuting scores into standard units. Standard

*See p. 63 for explanation of reliability.

†For definition see pp. 64-65.

in age and previous instruction. The results of an achievement test will help the teacher in determining the exact grade status of each child. She will then be able to make appropriate assignments to meet all the individual differences within the group.

6. *Diagnosis of Individual Difficulties.* The test may be of help in revealing the particular difficulties of individual pupils. The specific disability can be readily determined. Furthermore, each test presents not only a total score, but also two sub-totals. One of them is mainly a measure of the child's knowledge of factual material, such as dates, names, places. The other is the score of his ability to associate outstanding personalities with the events in which they figured, to know their order in time, and to indicate the historical origin of certain Jewish practices. Such scores enable the teacher to direct remedial treatment where it is most needed.

Chapter XV presents also a method by which a principal will be able to determine whether the pupils in his school are more proficient in stating exact facts or in noting relationships and generalizations. One of these phases is often over-emphasized at the cost of the other.

7. *Elimination of Over-Learning and Repetition.* Another method of diagnosis is to find out which items of Jewish history are most frequently known and which least known to children of the Sunday schools. At present there is a great deal of repetition and over-learning in Jewish schools. Facts and ideas, familiar to the children, are stressed again and again, while other, less known items are entirely overlooked. We have computed the percentage of children passing questions on the Jewish History Achievement Tests. The results are discussed in Chapter XVI. A teacher may make such an analysis and find out which items need to be more emphasized and which less emphasized.

8. *Measuring Progress.* By the use of the Jewish History Achievement Tests a school or a classroom will be able to

measure its own progress. Each test has two equivalent forms in addition to the experimental form. One of the forms may be given at the beginning and the other at the end of a term. The exact achievement during that period can then be determined. The tests can also be used to determine the relation between retention of the material studied and the lapse of time. Thus, students tested before leaving school and retested at subsequent annual intervals will yield a measure of the degree of forgetting by year. This method could be applied in determining the amount of forgetting that takes place during the long summer vacation.

9. *Setting Up Goals of Achievement.* When the attainment during the preceding term has been determined, the school may set definite goals of further achievement for the succeeding terms in order to raise its standing and exceed its own previous record.

10. *General Survey of a School or School System.* Recent surveys in general education devote considerable space to the results of measuring achievement and progress. By use of the Jewish History Achievement Tests it will be possible to survey the present status of achievement in various Jewish schools and school systems.

No claim is made that the standardized Jewish History Achievement Tests will measure all that the Jewish educator aims to achieve through the teaching of Jewish history. But whatever those concomitants are, they are to accompany knowledge of Jewish history. As a tool for measuring that knowledge, the tests will probably fill a definite need.

The following dictum of Doctor Thorndike applies to Jewish education as it does to secular education:

"Our ideals may be as lofty and subtle as you please, but if they are real ideals, they are ideals for achieving something; and if anything real is ever achieved it can be measured. Not perhaps now and not perhaps in fifty years from now; but if a thing exists, it exists in some amount; and if it exists in some amount it can be measured."

CHAPTER II

A SURVEY OF ACHIEVEMENT IN HISTORY IN THE JEWISH RELIGIOUS SCHOOL

The Jewish History Achievement Tests. A series of objective achievement tests covering the whole range of Jewish history were constructed and standardized.* On the basis of the subject matter included in Jewish history text books, some 817 history items were put into various forms of objective questions. These were submitted for criticism to a number of competent educators, who painstakingly rated each one of the questions. As a result of their criticism and numerous suggestions, about one-third of the original questions were discarded altogether, and a similar number of them were re-worded and changed. Only one-third of them were retained in the original form, while a large number of new questions were added. No question was retained unless it was rated as a good question by at least 70 percent of the educators.

The tests so developed are of rather high reliability. Their coefficients of reliability are as high as those of most achievement tests used in secular schools. (See Chapter V, p. 65, for explanation of reliability coefficient.) Each test has two equivalent forms covering the same period but composed of different questions. Six types of question forms were used: True-False, Best Answer, Best Reason, Matching, Sequence, and Completion. Each test and sub-test is preceded by clear directions and by an example illustrating the type of question and the form of answer. A manual of directions, which prescribes in detail the manner in which the tests are to be given and the keys to indicate the correct answers

*Julius B. Maller and Jacob B. Pollak, *Jewish History Achievement Tests* (Union of American Hebrew Congregations, 1930).

make it possible to administer and to score the tests under standard conditions.

The tests were given, in the experimental and final editions, to some 7,000 pupils in 30 different schools. The results and findings which are presented in this book are, however, based on 3,000 cases which were tested under our supervision in twelve Sunday schools.

General Results of the Jewish History Achievement Tests. One of the major purposes of the Jewish History Achievement Tests was to survey the knowledge of Jewish history acquired by the average pupil of the Sunday school. The results of this survey are probably representative of the general status of achievement in Sunday schools throughout the country.

The average pupil answered correctly 36 percent of the total number of questions included in our tests. That is, the average pupil was able to answer correctly slightly more than one-third of the questions. In view of the fact that in practically no case was a test given to a group of children who had not as yet studied in their classroom the period covered by the test, it seems that the average child learned only about one-third of what he was taught. Before any conclusions are drawn from this finding, however, three factors must be taken into consideration:

First, although the questions were selected from, and based upon history text books used in the religious school, and although only such questions were included which at least 70 percent of our educators had considered good questions, the choice of items was still partly subjective. Some of the questions were apparently too difficult for the pupils of the intermediate grades of the Sunday school.

Furthermore, a good deal of what is taught in our schools was not included in the tests. For example, such matters as Jewish loyalty and idealism are directly or indirectly part of the instruction in Jewish history. These were not touched

upon in our tests. (Special character tests for this aspect of Jewish education are now in preparation.) If the tests contained all that the children are taught, the average achievement score would probably have been higher.

Again, the subject matter of an achievement test must allow maximum distribution of ability; that is, the test is constructed so that there will be few, if any, "perfect" scores. This necessitates the inclusion of difficult items to permit the exceptional child to display unusual ability or knowledge. These difficult items, however, tend to lower the general average.

The ideal *average* on a standard test is about 50 percent of the total possible score. Most of the scores cluster about the *average*, the center of the scale; as we approach the extremes, the number of scores decreases.

On the Jewish History Achievement Tests, the average was somewhat below the expected. This shortcoming revealed itself particularly in the absence of high scores. There were no children who even approached the maximum score. The highest score (per 100 items) reached by any child was 83.

Instruction in Jewish history appears to be particularly inadequate at the upper end of the scale. It succeeds in imparting a fair amount of knowledge to the average pupil, but fails to impart to the superior pupil a reasonably high degree of knowledge of Jewish history.

The Two Forms. There was a slight difference between the average scores on the two forms of the test. The average child succeeded in 37 percent of the total number of questions on Form A of all tests combined and in 35 percent of the total number of questions on Form B of all the tests. (See Chapter V.) Apparently, some of the tests of Form B were slightly more difficult. In general, however, the two forms of the test were quite equivalent and correlated highly. A child scoring low or high on the one form of a test scored similarly low or high on the other.

Knowledge of Different Periods of Jewish History. Marked differences were found between the average scores on the tests on different periods of Jewish history. This held true for both forms of the tests. Thus, on Form A the average child answered correctly 48% of Test I, 38% of Test II, 32% of Test III, and 37% of Test IV. Similarly, on Form B of the Tests the average child scored 38% of Test I, 37% of Test II, 31% of Test III, and 32% of Test IV.

In each case the children scored highest on Test I, which covers the early period of Jewish history up to the Division of the Kingdom. They scored *lowest* on Test III, which covers the period of the Second Commonwealth. The next to the highest average score was obtained on Test II, covering the period of the First Commonwealth, and the next to the lowest average was obtained on Test IV, from 70 C.E. to the present.

Table I presents the scores made by the average child on each of the tests. It also gives the average score per one hundred questions.

TABLE I
AVERAGE SCORES ON THE JEWISH HISTORY ACHIEVEMENT TESTS

TEST	FORM	NUMBER	AVERAGE	SCORE PER 100 QUESTIONS
I	A	421	27.3	48
I	B	421	26.7	38
II	A	456	21.4	38
II	B	456	21.6	37
III	A	368	17.9	32
III	B	368	17.2	31
IV	A	335	27.0	37
IV	B	335	25.0	32

The Distribution of Scores. The above presentation of the results of the Jewish History Achievement Test dealt only

with the average scores. The score made by the average child is of course indicative of the general status of knowledge in a given subject of instruction. For the educator, however, this measure of achievement is insufficient. He wishes to know the extent of deviation from the average. How low were the poorest scores? How many children scored so low as to indicate absolute failure? How many children scored so high as to indicate mastery of Jewish history? Answers to these and to similar questions will be found in Chapters V, VI, and XIII.

Factual Information and Ability to Interpret. Each of the eight Jewish History Achievement Tests contains items of factual information—dates, names, etc.—and others involving understanding of causation, matching, and sequence. There was a slight tendency on the part of the Sunday school pupils to score higher on questions of factual information than on questions that involved interpretation. Apparently, instruction in our religious school centers too frequently around factual information. Too little emphasis is placed on generalizations and relationships, on cause and effect, and on continuity in Jewish history. A more detailed analysis of this relationship between factual and interpretive achievement, and a plan for an evaluation of these aspects of instruction are given in Chapter XVI.

Grade Status in Sunday School. The average score in Jewish history was found to increase from the lower to the higher grades in the elementary department of the Sunday school, as shown in the tables of Grade Norms. This progress, however, yielded diminishing returns. The increase in score was greatest from Grade III to IV; there was less increase from Grade IV to V, and still less from grade V to VI.

Years at Sunday School. Within a given grade in Sunday school children differ considerably in the length of time of attendance. These differences are due to such factors as acceleration, retardation and absence. Again, the basis on which

a class is called Grade III or V differs from school to school. Comparisons were therefore made by years spent in Sunday school. In the lower grades the average score was found to increase with length of attendance. The greatest increase noted was between those who spent two years and those who spent three years in school; the difference between the three and four year groups was smaller. The increase per year above four years at school was negligible. Within a given grade increased length of attendance yielded small increases in scores.

In the upper grades there was an even smaller increment of knowledge with increased length of attendance. For instance, on Test II those who were at Sunday school two years or less scored only slightly lower than those who spent three years or more at these schools. In general, the correlation between years at Sunday school and score in Jewish history was positive, but low. The average correlation* was .1994.

Age and Knowledge of Jewish History. Chronological age was one of the factors that correlated with knowledge of Jewish history. On each test there was a marked positive correlation between score and age. The average score increased consistently from age to age. This was particularly true for the lower grades. On Test I, for instance, the score of the eight year old group was 13 points, the score of the ten year olds was 25 points, and the thirteen year old children made a score of 32. The most pronounced increases on that test were found between ages nine and eleven.

The average correlation between age and score in Jewish history was .2456. This correlation, higher than between score and years at Sunday school, indicates that the school is not the only source of the child's knowledge of Jewish history. The home background, the environment, and general reading contribute toward the increase of such knowledge.

*For meaning of correlation, see pp. 64-65.

Grade in Secular School. The scores in Jewish history correlated higher with grade in public school than with the number of years in Sunday school. The average correlation with grade in public school was .4447, more than twice the correlation with years at Sunday school. This held true for each of the Jewish History Achievement Tests.* Interesting and revealing as these correlations are, it is unwarranted to assume that the relationship is causal. Grade in public school is highly correlated with age, and, to some extent also, with intelligence, and these factors are in turn correlated with knowledge of Jewish history.

Progress in Public School and Achievement in Jewish History. The children who took the Jewish History Achievement Tests were divided into groups according to their progress in public school. Those who were accelerated, young for their grade, scored highest, followed by those who were in grades normal for their age. The retarded children scored lowest. Furthermore, the score increased with the number of years of acceleration and decreased with the number of years of retardation. This is undoubtedly due to the factor of intelligence, for it has been determined that acceleration and retardation are related to intelligence.

Intelligence and Knowledge of Jewish History. The factor that showed the highest correlation with achievement in Jewish history was intelligence. The correlation between score on the National Intelligence Test and score on the Jewish History Achievement Test was .4676. The correlation was even higher (.5747), when the test of General Information alone was considered.

Achievement in Jewish history bears a closer relationship to mental capacity than to chronological age or to the number of years spent in Sunday school. The correlation between intelligence and achievement in Jewish history is about equal

*In the classification of pupils in the Religious School it would be well to consider the child's grade in secular school. See Chapter XIX.

to the correlation between intelligence and the total achievement in the fundamental subjects taught at the secular school.

Regularity of Attendance. The number of absences during the year was taken as an index of a child's regularity of attendance. There was very little correlation between attendance and score on the Jewish History Achievement Tests. Those who were absent from three to nine times scored only five points lower than those absent less than three times. Regular attendance does not seem to be a dominant factor in determining a child's score on an achievement test in the Sunday school. The slow progress and excessive repetition of subject matter probably permit a child to catch up with the class in spite of numerous absences.

Sex Differences in Knowledge of Jewish History. Girls enrolled in the Sunday school are more regular in attendance, and are absent less frequently than boys. One might expect therefore that girls would learn more and thus score higher on objective examinations. Our tests, however, revealed that boys scored consistently higher than girls grade for grade and in each of the schools tested. They were superior both in knowledge of facts as well as in ability to interpret and generalize. Similar sex differences were found by Van Wagenen and others on tests of American history. This sex difference is probably due to the greater interest of boys in the subject matter of history.

Analysis of Errors. A comprehensive study was made of the errors and misconceptions that were found among the children's answers on the Jewish History Achievement Tests. Wherever possible the cause of the erroneous notion was traced. The results of this study will be presented in detail in Chapter XVII.

A few typical and prevalent errors will be cited here for illustration. Twenty-eight percent of the children said that "after the death of Moses, Aaron became the leader of the

Hebrews." More than one-third of the children said that the priests came from the tribe of Judah. Seventeen percent said that the Ten Commandments were given to the Hebrews at Jerusalem. Fully fifty percent of the children said that in 586 B.C.E. the Jews were exiled to Rome. Other items of prevalent misinformation included statements that Solomon was the first king of the Jews, that Moses lived during the Babylonian exile, that the Mediterranean Sea is north of Palestine, that Judea was the Northern Kingdom, that Hanukkah is celebrated to commemorate the Exodus from Egypt, that the Jews were expelled from Spain in the eighteenth century, that anti-Semitism was the result of trying to bring Jews and non-Jews closer together, that Reform Judaism originated in the United States, and so on.

The greatest number of errors was found in items involving dates and geographic locations. The errors in such cases were often the result of confusing the meaning of words such as "exodus" and "exile."

Elimination of Errors. A number of questions were advisedly repeated on all tests and were thus given to children of all grades (from the fourth to the eighth grades). A comparison of the errors revealed that many erroneous notions persist throughout the grades, the variety of errors being even greater in the upper grades.

Overlap of Instruction. The Jewish History Achievement Tests revealed that there is much overlapping of instruction in the Sunday school. A certain number of items are taught over and over again as the children progress from grade to grade, while other significant phases of information are entirely overlooked. Little attempt is made to broaden and intensify the child's knowledge and conceptions of Jewish history. Hence, there is little increase in score on any test from grade to grade or from year to year of Sunday school attendance. Erroneous notions acquired in the early grades are left uncorrected.

A special study was made of the classroom instruction throughout the grades of three typical Sunday schools. In one of these schools it was found that 70% of the subject matter taught in Grade IV was repeated in Grade V. Although according to the official curriculum there was to be no overlap and the teacher of one grade was supposed to proceed from the place reached in a previous grade, more than *half* of the instructional material was repetition of what had already been learned. A study of stenographic reports of lessons in Sunday schools revealed that 52% of the story material presented in Grade IV was repeated verbatim two or more times. Stories were often retold in three or four consecutive lessons, in spite of the children's open protest that they had heard them before.

Cycles of Difficulty in Jewish History. The relative difficulty of test questions is usually determined by the proportion of incorrect responses. Thus, if ten percent of the children fail on the question as to who was the first Jewish king while fifty percent fail on the question concerning the date of the Babylonian exile, the latter question is about five times as difficult as the former, assuming that both items were taught.

The percentage of children failing and the percentage succeeding were computed for each question of the Jewish History Achievement Tests. This resulted in an exact measure of the difficulty of each of the questions. The total number of questions was then arranged in three cycles of difficulty.*

Uses of the Cycles of Difficulty. The most general use of the cycles is to help the classroom teacher to determine the relative emphasis that is to be placed on different history items. Difficulty is, of course, not the only criterion. Items that are of greater educational value, or of greater interest, deserve greater emphasis.

*These cycles of history items are available in mimeographed form.

Teachers in Training. The Jewish History Achievement Tests were given to one hundred and six students enrolled in the Hebrew Union College School for Teachers. Students of the preparatory department, those who had only one-half year of training, scored on an average of 3 points lower than pupils of Grade VII of the Sunday school. Students of the regular department scored definitely higher and the score increased with the number of semesters of training (from 1 to 4) in the school.

Sunday School Teachers. Among the students of the preparatory department in the School for Teachers there were some who taught in Sunday schools previous to their admission to the training school. A comparison between the scores of these teachers and the scores of students who were not yet placed in teaching positions showed that the latter scored slightly higher than the former.

Summary. The purpose of this chapter was to present a brief resumé of the general findings revealed in a survey of achievement by means of objective tests. The standardized history achievement tests were described and the results of the tests, as well as the factors correlated with achievement, were presented. Before drawing any conclusions from these findings, however, one should bear in mind the limitations of standard tests in general and tests in such a complex subject as Jewish history in particular. The purpose of such tests is not to indicate what is to be taught but how much of what is taught is actually learned.

If the Jewish school is to make progress, it must be real and to some extent tangible. Achievement tests will enable the Jewish educator to evaluate objectively methods and text-books in terms of definite units. They will enable him to carry on scientific experimentation and measure results of different methods of instruction and will facilitate the classification of pupils on the basis of achievement.

CHAPTER III

A STUDY OF SUNDAY SCHOOL EXAMINATIONS

The results of the survey presented in the preceding chapter were based upon objective or new type tests in Jewish history, which were devised especially for this survey. The present chapter will present a study of the conventional type of examination in Jewish history. The examinations generally used in our Sunday schools are of the old type, or essay tests. In order to study the nature of these tests we asked a number of schools for copies of the final examinations given at the end of the year.

Only the better schools responded, and there is reason to believe that only those tests which the principals considered of superior value were sent to us. The study was thus limited to the better, if not the best, of the tests used in the Sunday schools. To be able to study the reactions of the children to those examinations we also procured the examination papers of a large number of pupils.

Our survey revealed that the prevailing form of examination in the Sunday school is the one generally known as the "essay test." Topics are suggested and problems presented which the children are asked to discuss "briefly" or "fully." Characteristic of this form of examination are such phrases as: "What were the effects of _____," "Trace the causes of _____," "Discuss the influence of _____," "Tell what you know about _____," "Compare _____," "Contrast _____."

The essay test has its virtues and shortcomings. Its outstanding quality is the opportunity it offers for self-expression. The answers are not as controlled in the essay as they are in the objective test. When used as a test, it presents two difficulties: complexity of answer and variability in scoring.

It is common knowledge that in order to solve a problem, one must deal with one unknown at a time. A measuring instrument will yield useful results if, in the process of measurement, the object to be measured is isolated and no extrinsic elements are present. This is sometimes referred to as the "law of the single variable." Do the essay tests measure knowledge of Jewish history, and nothing but that knowledge? An inspection of the examples of essay questions reveals that success in answering such questions depends on at least three other capacities: (1) the ability to read and to comprehend rather difficult English sentences or paragraphs; (2) the ability to solve difficult problems in a relatively short time; and (3) the ability to express the answer in well-written form and in logical order.

It may be desirable and even feasible to measure each of the foregoing abilities. That, however, should be done by means of separate tests devised for that purpose. Certainly the measurement of those abilities should not be confused with a test of achievement in Jewish history.

The real difficulty that the essay test presents, however, is the one involved in evaluating and scoring the merits of a given child's response. What standards should the teacher use in scoring the answers to such problems? How would different teachers score one child's paper? To what extent does a score on an essay test depend upon the subjective judgment and temperament of the individual teacher? To what extent is that judgment affected by a teacher's sympathy with or antipathy toward a particular child?

The purpose of the present research was to throw light on this problem.* Two complete tests actually used in a Sunday school were selected, one given in Grade V and one in Grade VII. From the children's answers to each of those tests we selected two papers at random. The following are

*Parts of this chapter appeared as an article in *Jewish Education*, Vol. II, No. 3

verbatim reproductions of the test of Grade V and the answers of Child H and Child K, and the test of Grade VII, followed by the answers of Child N and Child P.

EXAMINATION IN JEWISH HISTORY

GRADE V

1. Explain how the Israelites came to live in Egypt.
2. What is a symbol? Mention three symbols used at the Passover Seder.
3. Mention one thing learned this year that has helped to make you a better boy or girl.
4. Tell the effect the location of Canaan had on its civilization.
5. In looking over the history we've studied, what is the outstanding thing the leaders tried to do and to what degree did Joshua, Samuel, Abimelech, and Gideon succeed?
6. For what qualities was Solomon especially known and for what do we remember him?
7. Explain how Joshua differed from Moses in his leadership of Israel.
8. Compare the Israelites when they left Egypt to the Israelites who were ready to enter Canaan.
9. Contrast Elijah and Elisha, giving the chief works and teachings of each.
10. Compare the character of Amos and Hosea. What was the divine message of each?

Answers of Child H (Girl, age 12)

1. When Joseph was sold to slavery he told *Pharoahs* dreams, he made him *Govenor* of Egypt. And he took care of the 7 years of good and 7 years of famine. His brothers were starving in *Canaan*. They came to him. The second time they came he told them he was their brother and he said to bring their father there. And they lived in Egypt till Moses came.
2. A symbol is something that means one thing and stands for another. *Motzos*, lamb—bone and bitter herbs.
3. Obedience has made me a better girl.
4. It was in the center of the old world and it was used as a war-path in wartime and in *piese* used as a road.
5. Joshua tried to make a union. Samuel did also, Abimelech tried to *seperate* it and Gideon tried to bring it together also.
6. He was wise and also built a temple.

7. Joshua differed from Moses because Moses was peace loving and Joshua was war loving.
8. The Israelites who left Egypt forgot about God because they had seen idol worshipping. The Israelites who were entering Canaan did not have hardship and were afraid to fight.
9. Elijah was a stern man teaching that God is Justice. Elisha was a kind man, teaching God is love.
10. Amos was stern. Hosea was not. Amos said that the Lord is Justice and that he is the Lord of all nations not only of Israel. Hosea taught that God is love. They both wrote their teachings.

Answers of Child K (Boy, age 11)

1. The lord brought thee in the land of Egypt.
2. A sign.
3. My mother made me good.
4. Very good for they could learn things from each *eather*.
5. Joshua tried to make it one nation. Gideon started it but never ended.
6. For he *bult* a beautiful temple.
7. Moses was *religus* Joshua was a *figter*.
8. When they came to Canaan they were *batter*.
9. Elisha was Elijah's pupil. Elijah was very much honored among the Jews. Elisha who was his pupil was also respected.
10. Hosea was kind. Amos was stern. Hosea preached God is love. Amos preached God is justice.

The test of Grade V is a typical example of the conventional type of test used in the Sunday school. The words "explain," "compare," and "contrast" are used abundantly. The answers of Child H and Child K were typical papers. The other test, of Grade VII, was an example of a similar test given to a group of older children. The following is a reproduction of that test, and of the answers given by Child N and Child P.

EXAMINATION IN JEWISH HISTORY

GRADE VII

1. During the 4th century B.C. there were two extreme parties in Judea; Helenists and Chassidim. Tell what each party stood for.

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2. Explain the importance for Judaism of the work accomplished in Jamnia.
3. Tell what you know of the Apocrypha and give quotation from the Talmud.
4. Hillel was the great Jewish "light" during Herod's reign. Write a paragraph about Hillel touching the following points: his qualities, his work, his influence.
5. How did Cyrus, the Persian, influence Jewish history? or How did Alexander the Great influence Jewish history?
6. Many Romans were attracted to Judaism. Why, then, did Christianity become the State religion of Rome rather than Judaism? (Give at least three reasons).
7. Write a paragraph about one of the following Palestinian teachers: Rabbi Akiba, Rabbi Meier, Rabbi Judah Hanasi.
8. Contrast the reigns of Herod and his grandson Agrippa.

Answers of Child N (Boy, age 13)

1. Helenists were the people who stood for Judaism and the Chassidim for anti-Judaism.
2. The work accomplished in Jamnia was of great importance to the Jews for it educated many men who after they left the academy worked hard to keep alive the spirit of Judaism. For a few Jews when under the rule of other people and subject to great torture turn against their religion and that might cause others to do the same. It also left in the men who left it with a great faith in Judaism. This they would pass from son to son, so in future years, there would be a great feeling for the Jewish religion.
The way Jamnia was first established shows a great love for his people and his religion—by Jochanan Ben Zakkai he with great peril of his death got to the general of the conquering army and begged permission to build an academy. He was granted this privilege and soon it was a great educational center, and everybody who left it, left with a burning desire to bring Judea, back to its own people who for so long had been without it.
3. The Apocrypha was some laws for the people in 14 volumes. It contained laws about the lives of the people and the way they should live in their homes.
Some quotations from the Talmud are: The single coin in the Jar makes the most noise. Work dignifies the worker.
Truth is the seal of God.
4. Hillel was a quiet man of great character and personality. A story that is connected with his name is the following: A pagan came

to his door and asked him to tell him the Jewish law during the time he could stand on one foot. He said if he could he would turn Jewish. Hillel said, "Do to thine neighbor as thou would have him to do you." Results, one more Jew. Hillel and Shamnai were the president (Hillel) and vice-president (Shamnai) of the Sanhedrin, they were called a pair. It was said that Jesus wrote the golden rule, only Hillel was the real originator.

5. Alexander the great conquered Judea only did not persecute them. It was rather a good thing that Alexander conquered them instead of some one who would treat them *cruelly* & persecute them. He granted them privileges and treated them humanly.
6. Because the emperor took it as the ideal religion. Because the people always had a few gods and the idea of 1 god didn't appeal to most of them. But in Christianity they had the saints. Because they wanted a new religion that they could build up themselves.
7. Rabbi Akiba—he was born the son of a *sheppard* and was a *shepard* himself. He fell in love with his masters daughter and they got married. Then he went and studied to be a rabbi. He lived a great *live* and died the death of a martyr, saving the Shema.
8. Herod lived a grand life but it was not so well for the people. He spent all the money from taxes for castles, etc. He was a wonderful builder but Agrippa his grandson did much more for his people for he lived a simple life and his people loved him even though he was weaker in character. Agrippa reigned for 13 years.

Answers of Child P (Girl, age 13)

1. The Helenists was the party against Judaism and the Chassidim was for Judaism.
2. The work accomplished in Jamnai was of importance to the Jews because they started an academy headed by Johanan Ben Zakai and after this academy was started many more were started. Ben Zakai asked the Emperor Vespasian if he could start a school, and the Emperor said yes because he didn't know what a big thing it would be. This was after the fall of Jerusalem.
3. The Apocrypha was made up of the religious laws. There were fourteen books some of them being Sabbath Days, Women, Marriage, Political laws and others.
4. Hillel was a very kind man. He was very quiet and did his good work without telling everyone what he did. Once a heathen went to Shmmai and asked Shmmai to tell him the Jewish religion

standing on one foot. Shmmai was angry and sent the man away. Then the heathen went to Hillel and asked him the same thing. Hillel said, "That which is hateful to thee do not unto thy neighbor. The rest is commentary." This shows Hillel's character. He has great influence on the people who greatly respected this quiet man and Hillel did not force people who were not Jews to become one but preached to them and if they became a Jew they did so wholly of their own will.

5. Alexander the Great influenced Jewish History by capturing Judea and thus making the people under his rule. Alexander was kind to the Jews and let them do pretty much as they pleased.
6. Christianity became the State religion of Rome because (1) There were more Christians (2) the Pope was for it and he crowned Charlemagne and thus had practically as much power as Charlemagne, (3) the Romans had captured the Jews and were thus under their power.
7. Rabbi Akiba was the son of a shepherd and he fell in love with his master's daughter and married her. They were pretty poor and at last she got him to study to be a rabbi. Soon he got to be a great Rabbi and went away from his wife. When he came to the town where she was living he was given a great ceremony. His wife saw him and tried to push her way through the crowd. Then he spied her and picked her up in his arms because he knew that she really made him what he was.
8. Herod was a very cruel man and taxed the people heavily so that he could have more luxuries. The only thing he did for the people, though most for his own vanity, was the building of the temple in Jerusalem. Agrippa was just the opposite of his grandfather and if he had lived as long as Herod the Jews might have been freed, but the Romans thought so too, and so they killed him.

The four examination papers were quite representative of the general type of answers to these essay questions. The answers were quoted verbatim, and all misspellings and other errors are included. These errors constitute part of the child's response, and the teacher has to reckon with them in scoring the paper and in deciding on the grade it merits.

An inspection of the above test questions in the light of the children's responses will reveal that the assigned problems were too complex and too difficult for the pupils of

Grades V and VII. Note, for example, the repetition of such phrases as "God is love," "God is justice," in the answers of Child K and Child H of Grade V in their answers to questions 9 and 10. It is indicative of the memorization of phrases, apparently without understanding of their true meaning.

Standards of Scoring. On what basis should a teacher score such general papers as the ones quoted above? To what extent would teachers agree on the merits of any given paper? How much variation would be found among the assigned scores if a number of teachers were asked to score the same paper? How would different teachers score such papers? To ascertain the answers to the above questions copies of the foregoing tests and the children's responses were prepared. These were given out to ten Sunday school teachers to be scored. The following instructions indicated how the tests were to be scored:

"We are having a number of teachers score examination papers which were given in certain schools. We would like your help and cooperation in scoring these papers. Will you please comply with the directions carefully? Please read the answer to each question and score it on a scale from Excellent (10) to Worthless (0).

"Each answer should be scored:

Excellent.....	(9 or 10)
Good.....	(7 or 8)
Fair.....	(5 or 6)
Poor.....	(3 or 4)
Very poor.....	(1 or 2)
Worthless.....	(0)

"After you have scored each of the answers, assign a total score for the whole test. The total score for the papers should be also arrived at on the basis of the same scale."

The teachers were to score each of the test questions and return the results. As seen from the scoring directions, each

of the ten answers was to be scored on a scale ranging from 10 to zero.

The results are presented in the tables of Appendix A. The column marked "Score" gives the possible scores. The columns 1-8 present the results for the eight test items. Column 1 presents the results for the answer to the first item. It shows the percentage of teachers who assigned to the first item a score of "Excellent," "Good," "Average," and so on. In the same way columns 2-8 present the percentage of teachers who assigned each of the possible scores to the respective items.

It can be readily seen from tables A1, A2, A3, A4 in Appendix A that the teachers varied greatly in their estimates of the merits of the papers to be scored. In many cases a child's answer was scored "Excellent" by one teacher, while another teacher scored the same answer as "Poor." It is evident that an instrument which will record the worth of a given object as *excellent* in the hands of one person and as *poor* in the hands of another is not only valueless but even misleading. Surely the foregoing two teachers could not have differed more about the child if they had given no test, or even if they had never seen the child and simply guessed at what score he should be given.

The principal of a school can hardly be guided by grades of "Excellent" or "Poor" received from different teachers if these scores are based on such testing devices.

Wherein lies the fault? Is this variability of estimate and diversity of judgment due to the teacher's inability to determine the true value of a child's answer, or is it due to the inherent shortcomings of the essay-type test?

Are people with training in Jewish and general education more able than the ordinary teacher to score such general tests as those quoted above? Do they show less disagreement among themselves in such scoring? Copies of the above-mentioned test of Grade V and the answers of Child H and

Child K were presented to ten Jewish educators. They were asked to score each of the answers on a scale from 0 to 10.*

Tables A-5, A-6, A-7 and A-8 in Appendix A present the scores assigned by each of the educators to each answer of children K and H. The line marked "Individual Educators" gives the symbol assigned to each of the people who did the scoring (this does not follow the order of their names). Lines 1-10 refer to the corresponding answers.

The variation is shown in the extreme right-hand column marked "Range of Scores." It shows that the range of scores assigned to Child K's answer to the first question was from 0 to 10, which is the maximum possible variation. The bottom line of these tables, marked "Scoring Range," gives the range of scores for each educator. These ranges indicate to what extent the educators discriminated between the answers of a given child. It shows that some of them assigned scores that ranged only from "Average" to "Excellent," while the scores of others ranged from "Failure" to "Excellent."

It will be noted from the tables that there was little agreement among the educators in assigning scores to the children's responses. In some cases they displayed even greater variation than the teachers. The scores they assigned to the same item ranged sometimes from "Worthless" to "Excellent," while the teachers' scores ranged from "Poor" to "Excellent."

Another interesting difference between the scoring of the educators and that of the teachers may be noted. The former displayed greater differences of opinion concerning the scores of Child K, while the teachers showed greater variation in scoring the paper of Child H. The latter paper is generally superior to the former.

*The writer wishes to acknowledge with thanks the kind cooperation of the following people in this phase of the investigation: Rabbi Bamberger, Dr. Comins, Rabbi Falk, Dr. Gamoran, Rabbi Jaffa, Mr. Monzak, Rabbi Pollak, Rabbi Schwarz, Rabbi Wolk, and Dr. Zubin.

There are, doubtlessly, good reasons for the differences of opinion among Sunday school teachers and Jewish educators concerning the merits of a given child's paper. Whatever those reasons are, the fact is revealed that what one considers a good or excellent answer another may label as poor or worthless. This marked variability can certainly not be ascribed to lack of experience or training.

The difficulty in scoring this type of test seems to be inherent in the test itself. The score on such a test will be of little more value than a mere guess as to the child's real merit.

Essay topics may, of course, be used as class exercises. The above evidence brought to bear against the use of essay questions proved their inadequacy as test material. No implication is made that such material should not be used for class exercises or as home work assignments. The child should be given credit for such work, but it should not be used to measure individual differences in achievement in Jewish history.

An analysis of the results of our study and of similar studies in secular education reveals that the essay test has a number of limitations. Such tests have no diagnostic value since it is practically impossible to trace a child's real shortcomings from his answer to a complicated problem. Furthermore, when he is given a problem with which he cannot cope, the child is inclined to bluff his way through by repeating generalizations. Such practices may thus lead to habits of intellectual dishonesty. The score on such a test cannot be considered a record of achievement, as it is too frequently affected by the attitude and temperament of the teacher. Careful scoring requires a great deal of the teacher's time.

Studies on the variability of standards used by teachers in assigning school marks were conducted repeatedly. The results of investigators are consistent in showing that there are enormous variations in value placed upon the same

papers by different teachers.* Scores assigned on such general tests are based on the subjective opinions of teachers. These findings were among the factors that led toward the adoption of objective tests in most of the subjects of instruction in the secular schools. Our investigation on the scoring of Jewish history tests revealed that Sunday school teachers show similar disagreement among themselves concerning the relative merits of a child's answers to questions of the essay-type. For the purpose of examination the Jewish school, too, needs some standardized, or at least objective, tests.

Summary. This investigation revealed that the examination commonly used in our Sunday schools is of the essay type. Such tests are usually too complex and too difficult for the grades in which they are used. Furthermore, the scoring of these tests is dependent upon the peculiar characteristic of each scorer and upon the degree of effort he exerts in judging the value of the paper. This lack of objectivity in the scoring is characteristic of the regular teacher and the well trained professional Jewish educator. There was marked variation among teachers as well as among Jewish educators in the scoring of papers of the essay test.

*Professors Starch and Elliott conducted a series of investigations on the variability in the scoring of test papers. Two final examination papers in first-year high school English were graded by 142 English teachers in 142 different high schools in the country. One final examination paper in geometry was graded by 118 mathematics teachers, and one final examination paper in American history was graded by 70 history teachers. The differences and variability in scoring were more than surprising. They are summarized in the following table:

TABLE II
VARIABILITY AMONG HIGH SCHOOL TEACHERS IN SCORING TEST PAPERS

<i>Test Paper</i>	<i>Range of Scores</i>	<i>No. of Teachers</i>
First English	64-98	142
Second English	50-98	142
Geometry	28-92	118
History	43-90	70

The investigators concluded that teachers differ enormously in evaluating the same pieces of work in terms of the ordinary percentage scale. The same paper was frequently scored "Excellent" by one and "Failure" by another teacher.

PART TWO

THE STANDARDIZATION OF JEWISH
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CHAPTER IV

THE CONTENTS OF THE JEWISH HISTORY TESTS AND THEIR VALIDATION

The primary purpose of the Jewish History Achievement Test was not to set up standards of instruction, but to measure, objectively, the knowledge in Jewish history acquired by pupils in the various grades of the Jewish Sunday schools. In gathering the source material for these tests an effort was made to select from the subject matter included in textbooks of Jewish history those items which are actually taught in the Sunday school.

For one reason or another, numerous events of great historical consequence and cultural activities of far-reaching influence are not included in the course of study of Jewish history in the Sunday school. These could hardly be incorporated in an achievement test which aims to measure how much the children know of what they have been taught. The curriculum is the foundation upon which an educational test is built. A careful study was made of numerous Sunday school curricula with particular emphasis on the teaching of Jewish history throughout the grades, and the relative amount of time given to the various periods of Jewish history.

The Scope of the Tests. The analysis of the curricula was helpful in determining the broad outline and the general divisions of the tests. On the basis of the schools' relative emphasis upon different historical periods, we divided the whole range of Jewish history into four major divisions:

I. From the beginning (Abraham) through the reign of Solomon.

II. From the Division of the Kingdom to the end of the First Commonwealth.

III. From the Babylonian exile to the destruction of the Second Temple.

IV. From the dispersion (70 C.E.) to the present day.

Period IV is evidently too long to be included in a single test, and, compared with the previous periods, is given too little emphasis. Anyone who is acquainted with the Sunday school, however, will readily see that this division is in harmony with the present curricula and with current practice. Few schools teach Jewish history beyond 70 C.E. in the elementary grades. In fact, we found that only nine percent of the schools in which our tests were given taught the complete range of Jewish history in grades below the high school.

A fair idea of present practice in the teaching of Jewish history in the Sunday school may be obtained from the Curriculum for the Jewish Religious School of the Commission on Jewish Education. The teaching of Jewish history is begun in Grade V, in the grades below this only stories are given. The following excerpt from the above-mentioned curriculum shows which periods of history or historical sections of the Bible should be taught in each year of the Sunday school (only the sections dealing with the teaching of history are quoted):

	<i>Year</i>	<i>Age</i>	<i>History Material</i>
PRIMARY DEPARTMENT	{	1 6	Selected Bible Stories.
		2 7	Selected Bible Stories.
		3 8	Selected post-Biblical Stories.
JUNIOR DEPARTMENT	{	4 9	Current events; Bible narrative elements.
		5 10	Bible: consisting of selections from historical portions of the Bible covering the period to the Division of the Kingdom. Current events.

	<i>Year</i>	<i>Age</i>	<i>History Material</i>
SENIOR DEPARTMENT	6	11	Current events. The Jewish Community—(a) local, (b) general. Bible selections on period from Division of Kingdom to 586 B.C.E.
	7	12	History from 586 B.C.E. to 70 C.E. Current events. The Jewish Community—Jews in Many Lands.
	8	13	1) History from 70 C.E. to Mendelssohn. 2) History, a Survey of the Biblical period. Current events.
HIGH SCHOOL DEPARTMENT	1	14	a) The History of the Jew in America. b) Present Jewish Problems and Movements. (optional) Jewish current events.
	2	15	a) Modern Jewish History from Mendelssohn to present day. b) (optional) Jewish History through problems. Jewish current events.
	3	16	a) Jewish Contributions to Civilization; b) (optional) Jewish History Correlated with History of the World.
	4	17	Jewish current events.

From the foregoing chart we note that the teaching of Jewish history beyond 70 C.E. is not recommended before the eighth grade of the Sunday school. For practical purposes, then, the period from 70 C.E. to the present was included in one test. If these tests come to be used extensively in the high school department of the Sunday school, the subsequent forms of the tests will probably divide this long period into two: from 70 C.E. to Mendelssohn, and from Mendelssohn to the present.

Sources of Test Material. The value of a test increases with representativeness of the questions, that is, with the degree to which the tests sample the complete range of the subject matter taught. The list of items which we used as source material for our Standardized Achievement Tests included a great variety of questions in Jewish history.

A number of Jewish educators engaged in actual teaching and supervision were asked to prepare lists of questions for various periods of Jewish history. The educators were given a few examples illustrating the objective forms in which the questions were to be phrased.

For the biblical period the historical portions of the Bible were used in conjunction with other sources. This applied particularly to the contents of the first two of the series of Jewish History Achievement Tests. These tests do not attempt, however, to measure the knowledge of the religious teachings that permeate the biblical rendition of history, nor do they aim to test the knowledge of the Bible as literature. No hard and fast line of demarcation was drawn between biblical and historical material. The general policy was to include items which are taught as history in the liberal Jewish school, and to exclude material taught as religion or as literature. To illustrate, we have included questions on the wandering of Abraham from Mesopotamia to Canaan, and on the exodus from Egypt and the conquest of the land of Canaan. On the other hand, we did not include any questions on the time previous to the period of Abraham, as well as the story of the conflicts between Joseph and his brethren, the story of the golden calf, etc. Similarly, the Ten Commandments and other religious teachings were reserved for different tests on Bible and on Jewish religious concepts, and were therefore not included in the standardized tests.

The textbooks of Jewish history formed another source of test material. The following books were used in the construction of the various tests:

I. PRIMARY DEPARTMENT

<i>Author</i>	<i>Title</i>
Abrahams, L. B.....	A Manual of Scripture History
Altman, A. R.....	The Jewish Child's Bible Stories
Harris, M. H.....	People of the Book, Volumes I-III
Ish Kishor, S.....	The Bible Story, Volumes I-II
Katzenberg, J.....	Biblical History
Levinger, E. E.....	Bible Stories for Very Little People
Levinger, E. E.....	Great Jews Since Bible Times
Moses, A. J.....	Bible Stories
Silber, M.....	The Scripture Stories

II. INTERMEDIATE DEPARTMENT

Golub, J. S.....	Israel in Canaan
Golub, J. S.....	In the Days of the Second Temple
Harris, M. H.....	A Thousand Years of Jewish History
Harris, M. H.....	History of the Medieval Jews
Harris, M. H.....	Modern Jewish History
Myers, J.....	The Story of the Jewish People, Volumes I-II
Reizenstein, J.....	Biblical History
Weis, M. J.....	Great Men in Israel

III. SENIOR DEPARTMENT

Bildersee, A.....	Post-Biblical History
Deutsch, G.....	History of the Jews
Elbogen, I.....	History of the Jews After the Fall of the Jewish State
Goodman, P.....	A History of the Jews
Harris, M. H.....	Modern Jewish History
Hecht, S.....	Jewish Post-Biblical History
Landman, I.....	Stories of the Prophets
Levinger, E. E. & L. J.....	The Story of the Jew
Magnus, Lady K.....	Outlines of Jewish History

IV. GENERAL HISTORY TEXTS

Dubnow, S.....	Jewish History
Goldberg, A. & Benderly, S....	Outlines of Jewish Knowledge, Volumes I-II
Graetz, H.....	History of the Jews
Margolis, M. & Marx, A.....	History of the Jewish People
Sachar, A. L.....	History of the Jews

V. SPECIAL TREATISES*

<i>Author</i>	<i>Title</i>
Abrahams, I.....	Jewish Life in the Middle Ages
Bailey, A. & Kent, C.....	History of the Hebrew Commonwealth
Bentwich, N.....	Hellenism
Gamoran, E.....	Changing Conceptions in Jewish Education
Ginzberg, L.....	The Jewish Primary School
Herford, R. T.....	The Pharisees
Noyes, C.....	Genius of Israel
Philipson, D.....	The Reform Movement in Judaism
Philipson, D.....	Old European Jewries
Raisin, J. S.....	Haskalah Movements in Russia
Rosenau, W.....	Some Ancient Oriental Academies
Wiernick, P.....	History of the Jews in America

After the list of items was completed an endeavor was made to select those items which were included in most or in all of the text-books. This was done for two reasons. First, because items included in more than one text are probably of greater significance; this is evidenced by the agreement among the authors of the text-books. Secondly, if children using different text-books were to have an equal opportunity to register their achievement, it was necessary to base the tests upon all the text-books rather than upon any single one.

Other Sources of Test Material. The text-book is the child's source of information, and represents the maximum that the child is expected to learn under ordinary circumstances. However, what the child actually learns depends greatly on the teacher's choice of material and the emphasis given to it. A test should therefore include a maximum number of questions on subject matter which teachers stress in their actual teaching. Such material is readily found in the tests which teachers themselves administer from time to time.

*These were used for the construction of test-lessons which are to be published.

A great many examinations prepared and used by Sunday school teachers were therefore collected for study. Most of them were found to be of the essay type. The results of a study of these tests are presented in Chapter III. The examinations showed what sort of history items teachers consider to be of importance. Many examination questions were then re-worded and given objective question forms.

The whole list of history items from books and teachers' tests was then carefully examined. Gaps were filled in, and repetitions were eliminated. The list was then divided into four parts, corresponding to the above mentioned four major divisions of Jewish history.

The Question Forms Used. Five different question forms were adopted for use in the Jewish History Achievement Test:

1. *The True-False Statement.* The child is to indicate whether a given statement is correct or incorrect.

Example:

"Solomon's reign was noted for its peacefulness." (*True*)

"The First Temple was dedicated during the reign of David." (*False*)

2a. *Best Answer.* This form is often called Multiple Choice. Questions are presented along with four (or more) possible answers, only one of which is correct. The child is to check the correct answer.

Example:

"On what side of Palestine is the Mediterranean Sea located?
 _____East _____North _____West _____South"

2b. *Best Reason.* This is identical in form with Best Answer. Each statement is followed by four reasons. The child is to check the best reason.

Example:

"Samuel did not want Israel to have a king because

1. _____ he wanted to be the king himself
2. _____ he thought that God should be the king of the Jews
3. _____ he wanted his son to become king
4. _____ he did not know whom to choose as king."

3. *Matching.* A number of events are presented in one column and a like number of dates in another column. The child is to match each date with one of the events by writing the number of the event in front of the corresponding date.

Example:

- | | |
|-------------------------------|----------------------------|
| 1. Division of Kingdom | _____ Fifth century B.C.E. |
| 2. Exile to Babylon | _____ 586 B.C.E. |
| 3. Hebrews entered Canaan | _____ Tenth century B.C.E. |
| 4. Nehemiah rebuilt the walls | _____ 722 B.C.E. |
| 5. Fall of Samaria | _____ 1200 B.C.E. |

4. *Order and Sequence.* Five names of people or events are presented and the child is to indicate their chronological order.

Example:

____ Deborah ____ Solomon ____ Abraham ____ Joseph ____ Joshua

5. *Completion.* Statements are presented, in each of which a critical word or phrase is missing. The child is to write in the missing word or words.

Example:

After the death of Moses, _____ became the leader.

The Preliminary Form of the Standardized Tests. The four tests thus prepared contained 533 questions, which were based upon 817 history items. (Each of the 71 questions of matching and sequence included five history items.)

The whole list of questions constituted the preliminary form of the tests. Before these tests were tried out in schools

the questions were validated and the value of each item ascertained.

The Validity of the Jewish History Achievement Tests. The validity of a test indicates the worthwhileness of the test elements and the degree to which a test measures what it purports to measure. It frequently indicates the agreement between the results of the tests and an independent criterion of successful achievement in the given subject of instruction. Each proposed question is tested by this criterion and only those items which show a fairly high correlation with the criterion are included in the test.

The criteria used in the process of validation may differ from test to test. In the validation of the Jewish History Achievement Test we chose four criteria to determine whether or not given questions should be retained:

1. Agreement with the opinion of competent educators
2. Agreement with teachers' judgment
3. Agreement with grade status in the Sunday schools
4. Agreement between a single question and the total test

The first and last criteria of validity were applied to every one of the test questions, and any item that was considerably at variance with the educators' judgment or definitely inconsistent with the results of the test as a whole was excluded from the final form. The second and third phases of validation were applied only to doubtful questions, where the results of the other two criteria were either inconclusive or contradictory, and to items which were added after the ratings of the educators had been obtained.

The Opinion of Competent Educators. As stated above, the preliminary form of the tests contained 533 questions. Preliminary lists of these test questions were sent out for validation to fourteen Jewish educators, together with a letter which indicated the purpose and value of achievement tests. The letter read in part:

"You are undoubtedly acquainted with the extensive use of objec-

tive achievement tests in modern education. Such standard tests in languages, history, etc., make possible objective comparisons of a child's score with the norm for his age and grade. It enables the educator to compare the efficiency of different teachers, the achievement of different schools, and the relative value of different methods of instruction."

The meaning of a good or a bad test item was defined: "A 'good' item in such a test must fulfill at least two requirements:

- a) It should be of importance—worth teaching
- b) It must be one which is actually taught in the schools where the test is to be used."

The educators were then asked to rate each item of the tests:

"May we ask your expert advice and kind cooperation to help us validate these tests? Please go over these questions. Place an 'A' in front of each question which you consider 'good.' Place a 'B' in front of those questions which you think are not good questions and should be excluded. Place a 'C' in front of those which, in your opinion, *are not being taught*, even in the best of Sunday schools. Add questions which you think should be included, and any other suggestions."

Eleven of those educators (79%) complied with our request and rated each one of the 533 questions. The rating "A" indicated that the educator considered the item good and recommended its inclusion in the test.

Of all the items in the preliminary tests only 34% were marked "A" by every one of the validators. A large number of questions were criticized for one reason or another.

The criticisms pointed out specific shortcomings of certain items, such as:

- Too difficult questions;
- Abstract and vague questions;
- Tricky statements and catch questions;
- Ambiguous and involved wording;
- Questions on Bible rather than history;
- Irrelevant items;
- Items not taught in Sunday school.

As a result of this constructive criticism, a large number of the original questions were rewritten or discarded; only those items were retained in their original form which were rated "A" by most of the educators, with the exception of a few items retained for statistical reasons. No item was retained unless it was rated "A" by seventy percent of the educators.

The Reliability of the Educators' Judgment. How reliable were the ratings assigned by the experts to the various test questions? If these experts were asked to go over the tests once more and rate each question again, to what extent would those two ratings correlate with one another? The customary procedure in determining such reliability is to ask the validators to do their rating twice. The correlation is then found between the two sets of assigned values. The usual difficulty with this method is that the experts tend to do the two ratings at the same time, or to make the second shortly after the first. The correlation is thus due not only to consistency but also to sheer memory. To avoid this shortcoming, after a lapse of three months the second set of the four tests was sent out to the educators who cooperated on the first validation. They were asked to rate once more each item of the four tests. The directions for the second validation read:

"May we ask you once more to cooperate with us in the preparation of the final form of the Jewish History Achievement Tests?"

"The enclosed eight tests were given in experimental form to some three thousand children in ten Sunday schools. We are now preparing the final forms of the tests. Please go over each question and mark 'A' those items which you consider good, mark 'B' those items which you consider poor and which need correction, and mark 'C' those items which in your opinion should be excluded from the tests.

"The enclosed questions have been scored. If you disagree with our scoring, kindly re-score the questions, adding any suggestions or comments that you may think of."

The second set of questions differed somewhat from the

first in that a number of poor items had been left out or rewritten. A great many questions, however, were given in their original form, and only these were used in determining the reliability of rating. It was then possible to determine the consistency of the educators' opinion by comparing the first and second ratings they assigned to identical items. We computed the correlation between the two sets of ratings of each educator who rated all the tests twice.* The average correlation of all the educators was found to be .82, which indicates a rather fair degree of reliability and consistency on the part of the experts who did the rating. It shows that the rating was made with deliberation and in accordance with a definite point of view and that from one rating to another the educators rarely changed their judgment concerning the value of a question.

It should be noted, however, that the reliability correlation differed for the different educators. The range of these correlations was from .96 to .64. This indicates the difference in earnestness with which the work was done, as well as the difference in consistency of judgment.

As the result of the criticism of the educators, the number of questions in the preliminary form was reduced. Only 181 of the original questions (34%) were retained intact, and

*These correlations were fourfold, and the formula used was

$$r = \frac{(P_1 P_2) \times (Q_1 Q_2) - (P_1 Q_2) \times (P_2 Q_1)}{\sqrt{(P_1) (P_2) (Q_1) (Q_2)}}$$

In this equation (P_1) refers to the number of items rated as good (A) on the first rating, and (P_2) to the items rated as good on the second rating; (Q_1) to items rated as poor (B or C) on the first rating, and (Q_2) to items rated poor on the second rating. ($P_1 P_2$) refers to items rated good on both occasions, and ($Q_1 Q_2$) to items rated poor on both occasions; ($P_1 Q_2$) to items rated good on first and poor on the second occasion; ($P_2 Q_1$) to items rated poor on first and good on second occasion. If the correlation between the two ratings were perfect, there should have been only $P_1 P_2$ and $Q_1 Q_2$ items and the equation would have equalled 1.0.

160 questions (30%), were rewritten to eliminate shortcomings in wording or form. Fully 36% (192 questions) were altogether discarded, and 105 new questions were substituted. For the validation of these new questions other criteria were used. This revised text, containing 446 test questions, divided into four tests, was then ready for try-out in the schools.

Experimental Edition. The four tests were then printed as the Experimental Edition of the Jewish History Achievement Tests. This Experimental Edition was administered in twelve different Sunday schools. The children tested varied in age from nine to eighteen, and in Sunday school grades from Grade III to Grade X (second year high school).

In order to decide which of the four tests should be given to a class in Sunday school, we ascertained the place in Jewish history reached in that classroom. In each case the test was given only to the groups who had studied the period covered by the test.

No time limit was set, but, on the basis of preliminary testing, thirty minutes was found sufficient to permit most pupils to finish. The examiners were asked to instruct those children who had not finished at the end of thirty minutes to draw a line at the place reached in the test. They were then allowed sufficient time to complete the test. The examiners were also asked to note carefully the length of time the slowest pupils required for completing the test.

Item Analysis. After this try-out in different schools the tests were ready for the remaining three steps of validation. Many of the items, particularly those added after the experts' rating, were to be evaluated in the light of their agreement with teachers' judgment and grade placement, and in the light of their consistency with the total test. Each child's score on *each* of the questions was tabulated. This score was (1) if the child answered the item correctly and (0) if the answer was incorrect, as all items were given

equal weight. For each child there were as many scores as there were questions in the test, and, similarly, the number of tabulations for each item in the test was equal to the number of children whose scores were tabulated.

Agreement with Teachers' Judgment. Although a teacher's mark based on a single test is quite imperfect as a measure of a given child's achievement, the final mark assigned by a teacher, based on a long period of observation, is of considerable value. If a test item is valid, its results should show a fair correspondence with teachers' marks.

We obtained the teachers' yearly marks for the children who took the tests wherever such marks were available. On the basis of these marks the children were divided into four groups: children whose score was A (95-100), B (80-95), C (70-80), D (below 70). For each of the test questions that had not been validated by the educators, we computed the percentage of correct answers in each of these four groups. A question was considered valid if the percentage of children answering it correctly was highest in the A group, lower in groups B and C, and lowest in the D group. The example below illustrates this process of comparison for three completion questions on Test I:

1. Samuel was brought up in the house of _____
2. Samson said: "Let me _____ with the Philistines."
3. The first city conquered by Joshua was _____

Table III shows the percentage of correct answers to the above questions found in each of the four groups of children classified according to their teachers' marks.

Table III reads as follows:

Question 1 was answered correctly by 64% of those whose teachers' mark was A; by 39% of those whose mark was B; by 18% of those marked C, and only by 7% of those whose teachers' mark was D. The other lines read similarly.

Table III reveals that question 1 showed a definite consistency with teachers' marks. The better the teacher's mark, the greater was the likelihood of receiving the correct answer

TABLE III
THE PERCENTAGE OF CORRECT RESPONSES BY TEACHERS' MARKS

QUESTION	TEACHER'S MARK			
	A	B	C	D
1	64%	39%	18%	7%
2	58%	75%	80%	30%
3	45%	41%	36%	12%

to this question. Question 3 showed a similar, though less pronounced, correspondence. These two questions were retained for the final form. Question 2 showed no correspondence with teachers' marks. In fact, among those whose teachers' mark was C there was a greater proportion of correct answers than among those whose mark was A or B. Evidently knowledge of this item does not "go together" with the general achievement that leads to a high teacher's mark. This question was therefore discarded.

Agreement with Grade Status. Each test was given to a number of grades. The average score, of course, increased from the lower to the higher grades (see norms in Chapter VII). This progressive increase indicates agreement between the total test score and grade status. The same principle was applied to individual test questions. For each doubtful item we found the percentage of children within each grade who answered it correctly. Valid items were those in which the percentage of correct responses increased from grade to grade. Items which showed no increase, or showed a decrease with advancement in grade, were discarded. Those items evidently

test something which is not learned in the Sunday school, and knowledge of those items is either unrelated or negatively related to grade status in Sunday school. The following table presents the data for three True-False items of Test I given in Grades IV, V, and VI. The three test items under consideration are the following:

- _____ 1. All the Canaanites were driven out by Joshua.
- _____ 2. Moses died in the land of Canaan.
- _____ 3. All the Hebrews were Israelites.

TABLE IV
THE PERCENTAGE OF CORRECT RESPONSES BY GRADE

QUESTION	GRADES		
	IV	V	VI
1	15%	78%	100%
2	0%	26%	80%
3	40%	52%	38%

For items 1 and 2, the percentage of pupils answering correctly increased constantly from Grades IV to VI, while item 3 showed no such increase. Item 3 was therefore discarded.

Agreement between a Single Question and the Total Test. This is the most objective, and perhaps the most reliable method of validation. The principle involved may be stated as follows: If a question is valid, then the knowledge of it should be correlated with the total score on the entire test. Those who answer a given question correctly should have a higher average score on the total test than those who answer it incorrectly if the question is a valid one. For each item on our tests we divided the children into two groups, those succeeding and those failing to give the correct answer. We

then compared the result on that question with the results on the whole test.

The following examples show how this process of validation was applied to two questions, one of which was found consistent and the other inconsistent with the results of the total test.

The consistent item:

The cities of refuge were places for the protection of those who

- | | |
|-----------------------|-------------------------------------|
| 1. _____ stole | 3. _____ killed someone by accident |
| 2. _____ were unclean | 4. _____ refused to work |

We compared the total test scores of those who succeeded and those who failed on this question. Ninety-two percent of those who checked the correct answer to this item were found to be above the average on the total test, and only eight percent were below the average. Among those who failed on this item fully ninety percent were below the average and only ten percent scored above the average on the total test. There was thus a tendency for those who failed on this item to score generally low, while success on this item was consistent with success on the test as a whole. This item then showed a markedly positive correlation with the total test, and was therefore retained for the final form.

An example of an inconsistent item:

The Lebanon mountains were noted for their

- | | |
|------------------|----------------------|
| 1. _____ valleys | 3. _____ lions |
| 2. _____ fruits | 4. _____ cedar trees |

On this item there was only a negligible difference in percentage of correct responses between those succeeding and those failing. Among those who failed on this item there were just as many above the average on the total test as among those who succeeded on this item. Success on this question was not correlated with success on the test as a whole. This item was therefore discarded.

Correlations* were computed for each one of the items and the total test, and are available for those who are interested in the details of the validation of the Jewish History Achievement Tests.

Each question included in the final form of the tests was thus validated by two or more criteria. It should be noted here that all serious changes in the questions were made, of course, between the Preliminary and Experimental forms of the tests, and only few between the Experimental and Final editions. After the tests were tried out on our standard population we could discard questions but we could not substitute new ones. Such additions would have affected indefinitely the norms based on the Experimental Edition.

*See pp. 64-65 for explanation of "Correlation."

CHAPTER V

THE FINAL FORM OF THE JEWISH HISTORY ACHIEVEMENT TESTS

The process of validation described in Chapter IV revealed the inadequacy of many of the questions included in the Experimental Edition of the Jewish History Achievement Tests, and a number of questions were therefore discarded. The remaining 446 valid questions, which included 674 items of Jewish history, made up the final content of the tests. The question forms used were True-False, Best Answer, Best Reason, Matching, Sequence, and Completion. These forms were used in each of the four tests, which together cover the four major divisions of Jewish history.

Two Equivalent Forms for Each Test. It is essential that an objective test should have two or more forms similar in content and equal in difficulty. It is then possible to administer the two forms of the same test at different times and to determine the increase in score or the progress made. The material of each of the four tests was therefore divided into two. These two parts were carefully balanced to include the same, or nearly the same, events (without duplicating the questions), and to be in the same test forms and of the same degree of difficulty. Two forms, A and B, were thus prepared for each of the tests. Table V indicates the exact number of questions included in Forms A and B of each of the four tests and their sub-tests.

Reliability of the Jewish History Achievement Tests. The reliability of a test indicates the stability of the score the test yields, that is, to what extent a child's score will remain unchanged if the child is retested.

If we weigh an object on a scale, we expect the scale to register the same weight when the weighing is repeated. A

good test when given twice should register the same, or nearly the same, score for each child, and the relative rank of individuals within the group should remain practically unchanged. The reliability of a test may be determined in

TABLE V
NUMBER OF ITEMS IN THE JEWISH HISTORY
ACHIEVEMENT TESTS

	TEST I		TEST II		TEST III		TEST IV	
	FORM A	FORM B	FORM A	FORM B	FORM A	FORM B	FORM A	FORM B
True-False.....	19	19	18	19	19	19	19	20
Best Answer.....	15	16	11	9	12	13	11	11
Best Reason.....	10	10	7	7	6	7	12	13
Matching.....	3	4	3	3	2	2	6	5
Order.....	4	4	3	3	2	2	5	6
Completion.....	8	7	8	9	8	8	10	9
Total Test.....	59	60	50	50	49	51	63	64

at least two ways. The first method is to give a test twice and to find the correlation between the two sets of scores. The second method is to give a test once and then divide the total number of items into two equivalent halves. The scores on each of the two halves of the test are obtained, and the two sets of scores are correlated. The coefficient of correlation shows the degree to which the two sets of scores "go together" or correspond to one another.

If the height of a number of people is carefully measured one day and measured again on the day following, the correlation between the two sets of measures is nearly perfect. Let us suppose, on the other hand, that the height of each of these people is merely guessed at one day and again on the following day, and the guessed height recorded each time. Obviously there will be a number of discrepancies be-

tween the records of these two days, and the correlation between them will not be very high. Educational measures which involve a considerable degree of error, usually give a lower correlation than physical measures.

In view of the fact that we had already divided each test into Forms A and B, we had two scores for every child. We then found the correlation between the two forms of each test. The following table presents the self-correlations (coefficients of reliability) of our tests:

TABLE VI
THE RELIABILITY CORRELATIONS OF THE JEWISH HISTORY
ACHIEVEMENT TESTS

TEST	CORRELATION FORM A FORM B	CORRELATION TOTAL TEST	PROBABLE ERROR	NUMBER
I	.8461	.9166	.005	421
II	.8889	.9418	.004	456
III	.8313	.9079	.007	368
IV	.8079	.9032	.007	335

The above table reads as follows:

For Test I the correlation between Form A and Form B is .8461. The correlation of the total Test I (A and B), i. e. the correlation that would be obtained if the total Test I were given twice, is .9166.† The column marked Probable Error indicates the range within which the correlation will vary if the tests are repeated and the successive sets of scores correlated. The number of children upon whose scores these correlations were obtained is given in the last column, marked Number.

†This is determined by the use of the Spearman-Brown Prediction Formula,

$$r_{\text{total}} = \frac{N r}{(N-1) + r}$$
 in which N is the number of repetitions of the test and r is the obtained coefficient of correlation.

The reliability of the Jewish History Achievement Test is fairly high. There are few achievement tests in secular subjects of higher reliability. The reliability* of the Barr Diagnostic Test in American history is .77, and that of the Stanford History and Literature Information Test is .82. The use of the reliability correlation in determining the standard error in a child's score on the Jewish History Achievement Test is given in Chapter X.

The Form of the Jewish History Achievement Tests. The ease and accuracy of scoring, which are among the outstanding advantages of objective tests depend largely upon the construction of the test and upon the provision made for the form of the child's response.

It is desirable, for instance, to have the answers arranged in a given order, and, where possible, to have the answers to all items aligned in one column so as to obviate searching for its location. Note the difference in case of scoring the true-false statements under arrangements A, in which the answers are not aligned and B in which they are aligned. In each case the child is instructed to mark with a check (✓) a correct item, and with a zero (0) a wrong item:

A

1. The Israelites received the Ten Commandments at Jerusalem. 0
2. Solomon revolted against David. 0
3. At the time the Hebrews entered Palestine it was known to them as the land of Canaan. ✓

B

1. ✓ Moses led the Israelites out of Egypt.
2. 0 Joshua was the first king of the Jews.
3. ✓ Solomon was a son of King David.

*These reliabilities are given by Kelley in *Interpretation of Educational Measurement*, World Book Co., 1927.

Obviously, the alignment of answers simplifies the scoring. The form of Group B was therefore used throughout the Jewish History Achievement Tests.

Again, the test should require a minimum of writing by the child tested. In the true-false tests therefore, we did not ask the child to write the words, *true* and *false*, or *yes* and *no*, but to indicate these by \checkmark and 0 respectively.

We have chosen the check mark (\checkmark) to indicate correctness, and zero (0) to indicate incorrectness, instead of the usual plus (+) and minus (-) signs. Plus and minus signs are often confused by children. It is frequently difficult to tell whether the mark is (+) or (-), particularly where a child has changed an answer.

There is another method used in the true-false test, which requires even less writing on the part of the children. The words "True" and "False" are printed at the end of each question, and the child is instructed merely to underline one of these words. This form, however, has a psychological drawback. It has been demonstrated* that children tend to underline more frequently the word which is presented first. If the printed answers read "False-True," their tendency is to underline "False," and if the printed marks read "True-False," their tendency is to underline "True" more frequently. To avoid such undesirable suggestion, this form is now little used.

In the Completion questions, the blanks may be arranged either in aligned or staggered fashion. These are shown in examples C and D:

C

1. Laban was the father of Rachel and Leah.
2. After the death of Moses Joshua became the leader.
3. Hannah was the mother of Samuel.

D

1. Pharaoh's dreams were interpreted by Joseph
2. The first city conquered by Joshua was Jericho
3. Samuel was brought up in the house of Eli

*Mathews, C. D., "The Effect of Position of Printed Response Words Upon Children's Answers to Questions in Two Response Type of Tests." Jr. Ed. Research, 1928.

The true-false tests of this author had the words "True-False" printed after each question. On one of his tests, quite by mistake, the order of these two words was reversed to "False-True." To the surprise of the experimenter, it was found that the number of times the word "False" was underlined increased significantly.

In group D the blank spaces for the missing words are aligned and the scoring simplified. But such placement of the blanks often complicates the phrasing of the question. In many cases we have sacrificed the ease of scoring for clarity of the questions.

In the multiple choice tests ("Best Answer" and "Best Reason") there are the following four forms of item arrangement:

E

1. Samson freed the Israelites from the—Canaanites, Edomites, *Philistines*, Hittites.

2. The priests came from the tribe of—Judah, Issacher, Zebulun, *Levi*.

3. Before he became king, Saul was a—merchant, soldier, priest, *sailor*.

F

1. The year of the Jubilee was the time when (2)

- (1) Jews went to Jerusalem (3) the Hebrews left Egypt
(2) slaves were made free (4) Jews celebrated a victory

2. The Hebrews left Egypt about (1)

- (1) 1200 B.C.E.; (2) 900 B.C.E.; (3) 600 B.C.E.; (4) 300 B.C.E.

3. Esther saved the Jews from the plot of (3)

- (1) Pharaoh; (2) Ramses; (3) Haman; (4) Mordecai.

G

The father of Herod was

- | | |
|--------------------------|------------------------------------|
| <u> </u> 1. A Jew | <u> ✓ </u> 3. An Idumean |
| <u> </u> 2. A Greek | <u> </u> 4. A Roman |

H

Hanukkah is celebrated to commemorate a victory over

- | |
|---------------------------------|
| <u> </u> 1. Babylonians |
| <u> </u> 2. Assyrians |
| <u> ✓ </u> 3. Syrians |
| <u> </u> 4. Egyptians |

We have selected Forms G and H because they were considered the least complicated and the most convenient forms to answer and to score.

Sequence of events and names. Two forms are frequently used in questions on sequence of events or names. The pupils are asked either

to rewrite the items in their proper order, or they are asked to indicate the order by writing the number one (1) in front of the first, two (2) in front of the second, etc. The latter method requires a minimum of writing and is not too complicated. It was therefore adopted in the Jewish History Achievement Tests in the following form:

I	
<u>2</u>	Saul
<u>4</u>	Solomon
<u>3</u>	David
<u>1</u>	Eli
<u>5</u>	Jeroboam

Matching. This form of test is complicated for children of the lower grades. The ordinary method of indicating correct matchings is by writing in front of each name the event or characteristic connected with it (Group J), or by writing given numbers which correspond to those events and characteristics. The latter form is used in the Jewish History Achievement Tests because of its simplicity, and because it requires a minimum of writing.

J

1. 586 B.C.E.	<u>500 C.E.</u>	Completion of Babylonian Talmud
2. 70 C.E.	<u>200 C.E.</u>	Codification of Mishnah
3. 200 C.E.	<u>586 B.C.E.</u>	Destruction of First Temple
4. 500 C.E.	<u>1492 C.E.</u>	Expulsion from Spain
5. 1492 C.E.	<u>70 C.E.</u>	Roman conquest of Palestine

Number of items to be matched. There is considerable variation among test makers in the number of items used in matching questions. Some use three, four, or five items, while others use as many as twenty or twenty-five in a single question. It has been experimentally determined that a matching question of five items is more reliable than one of three or four items. For younger children it is not considered advisable to use ten or more items, because of errors and confusion that result. Five items are used consistently in the questions of Matching in the Jewish History Achievement Tests:

1. Nadab	<u>5</u>	sister of Moses
2. Bezalel	<u>2</u>	builder of Tabernacle
3. Benjamin	<u>4</u>	King of Syria
4. Ben-hadad	<u>3</u>	son of Jacob
5. Miriam	<u>1</u>	son of Aaron

Examples preceding each test. One of the most important parts of an objective test is the illustrative example preceding the test proper. The example shows exactly what the child is to do. In the True-False questions, for instance, the example illustrates both a correct statement and an incorrect one, and shows how these are to be marked.

True-False example. Some of the following statements are true, and some are not true. On the dotted line before each statement make a check (✓) if it is true, and a zero (0) if it is not true. For example:

_____ Moses led the Israelites out of Egypt.

This statement is true, so a check is placed on the dotted line.

_____ Joshua was the first king of the Jews.

This statement is wrong, so a zero is placed in front of it. Read carefully each of the statements that follow and mark ✓ if it is correct, and 0 if it is not correct. If you are not certain of the correct answer, do the best you can.

Best Answer example. The example preceding the Best Answer type of questions illustrates how the child is to indicate which is the correct answer. The directions read: "Each one of the questions below is followed by four words or statements, only one of which is correct. Place a check in front of the correct answer. For example:

"The father of Jacob was

1. _____ Abraham

3. _____ Moses

2. _____ Isaac

4. _____ Joseph

"The correct answer is Isaac, so a check is to be placed in front of that name. Do the same with each of the following questions."

Best Reason example. "Each one of the statements below is followed by four words or sentences, only one of which is correct. Place a check in front of the correct answer. For example:

"Moses did not bring the Hebrews into Canaan because

1. _____ he did not care to go to Canaan

2. _____ he thought that someone else should lead them into Canaan

3. _____ he died before they entered Canaan

4. _____ he returned to Egypt

"In this case, the correct answer is number 3, so a check is placed next to number 3. Do the same with each of the following questions."

Matching example. "Below are two columns to be matched. The left hand column has a number before each word. In the space before the right hand column put the number of the appropriate name or word

in the left hand column. For example, the following are five names and five words to match each of the names:

- | | |
|--------------|----------------------|
| 1. Aaron | _____ King |
| 2. Amos | _____ Priest |
| 3. Saul | _____ Prophet |
| 4. Gideon | _____ Name of a city |
| 5. Jerusalem | _____ Judge |

"Aaron was a priest, so the number 1 is placed before Priest; Amos was a prophet, so 2 is placed before Prophet; Saul was a king, so 3 is placed before King; Gideon was a judge, so 4 is placed before Judge; Jerusalem is the name of a city, so 5 is placed before Name of a city. Do the same with each of the following questions."

Order example. "Below are a number of names of people or events. Arrange these in the order in which they occurred by inserting 1 in the space before the event that occurred first; insert 2, 3, 4, and 5 before the events that occurred second, third, fourth, and fifth. For example:

- | |
|---------------|
| _____ Isaac |
| _____ Jacob |
| _____ Abraham |
| _____ David |
| _____ Moses |

"Do the same with each of the following groups."

Completion example. "In each of the sentences below there is one name or word missing. Read each statement carefully and fill in the blank with the missing name or word which will make a true sentence. For example: 'The name of the first Jewish King was _____' The missing word to make it a correct statement is *Saul*, so you will write the word *Saul* on the dotted line. Do the same with the other sentences in this test."

It will be noted that the printed example does not contain the answer. The child is to answer it, following the directions of the examiner. The examples thus serve as fore-exercises in which the child practices the forms in which the questions are to be answered.

The examples, as well as the test directions, are identical for the eight tests. This makes the results of the different tests more readily comparable.

Some Difficulties with the True-False Test. The True-False test is probably the easiest to administer, to answer, and to score. It is therefore the most popular form for objective tests. It presents, however, a number of serious difficulties.

1. *The element of guessing.* In view of the fact that each true-false statement has only two possible answers, the effect of guessing must be considered. A child who knows nothing about Jewish history and who answers the questions at random, will, according to the laws of chance, get approximately half the number of questions right. The method of scoring this test, however, eliminates this difficulty. It will be noted that the score on this test is always "right minus wrong." (See p. 86.) A child's score is not the number of questions he answered correctly. For each wrong answer a point is also subtracted from the number of his right answers. Wrong answers are thus doubly penalized. Now suppose a child knows nothing, and he answers 100 questions by mere guessing. According to the laws of probability he will get about 50 items right and 50 items wrong. Subtracting the wrong from the right, his score will be 50 minus 50, or zero, which is in accordance with his degree of knowledge. Similarly, a child who answers 90 questions right and 10 questions wrong will have a score of 90 minus 10, or 80. The assumption is that among the questions he had answered correctly there were as many answers due to guessing as the number he had wrong. Omissions are not scored.

In the directions, however, the children are not encouraged to guess. The statement, "If you are not certain, answer the best you can," is given for the purpose of eliciting an answer from those children who really know the answers but who hesitate to respond because they are not certain of their knowledge.

2. *Giving away the answer.* A true-false question is often spoiled by a word or phrase which gives away the answer. Such words as "never," "none," "always," "all," etc., serve as a cue that a statement is false, while such qualifying words or phrases as "sometimes," "to some extent," etc., indicate that the statement is probably true.

True-false items must be so phrased that the possibility of

their being true or false will appear equally plausible and the correct answer will depend only on *knowledge*.

The same difficulty must be met in phrasing the multiple choice type of question (used in the Best Answer and Best Reason tests), where the correct answer is to be chosen from four possible answers. The wrong answers must be so worded that a pupil who knows nothing about the subject will not be able to choose the correct answer by elimination or by some other secondary criterion.

In the Jewish History Achievement Tests such cues are avoided as much as possible. We tried to exclude items which could be answered correctly without any knowledge of Jewish history. In the Best Answer and Best Reason tests, some of the original wrong answers were later changed so as to make them sound more plausible. But we preferred to make a question too easy rather than to include among the wrong answers statements that are partly correct. The latter, involving partial credit, would have complicated the scoring.

3. *Suggestion of errors*. It is often pointed out by critics that tests such as the True-False have a negative educational effect. It is said that the wrong statements, seen in print, impress themselves upon the child's mind, and result in the learning of errors. This presents a problem of extreme importance. A number of experimental studies in the field of secular education have been made to determine whether or not there is such negative suggestion in the True-False tests.

The experiments have shown that this fear is unfounded. The number of the false statements which the children carry away with them as true was found to be definitely smaller than the number of correct answers the children *learn* as a result of the same true-false test.

There are, moreover, a few factors in the test situation which eliminate negative suggestions:

An untrue statement will probably have a negative effect if it is presented without any explanatory or qualifying

statement. When a test is given, however, the children are informed that some statements are true and some are false. They are thus warned and put on guard. Each statement is a challenge to the child's knowledge; he is asked to ascertain its truth. The false statements therefore do not impress themselves as facts, but as questions.

It is common practice for a teacher to go over in class all the questions after the tests have been scored. This offers an excellent opportunity for effective review and instruction, as the children are anxious to know the correct answers. They experience a definitely felt need for the information included in the tests. The teacher thus goes over each of the statements, points out which are wrong, and indicates the correct answers. Any wrong impressions given by the tests are thus eradicated.

4. *The number of true and false items.* If there is a preponderance of true items or of false items, the test becomes too easy. The child tested may sense the direction of the questions, and mark them accordingly. The penalty for errors by scoring right minus wrong will then fail to eliminate the guessing element. For this reason an approximately equal number of true and false items were used in each of the Jewish History Achievement Tests.

The Order of Items. Any order or pattern of the questions which might indicate which are to be answered as true and which false would invalidate a test. In our tests the true and false items follow one another in random fashion. The general order of items is chronological (the order in which the items were most probably learned), wherever such order could be retained. An attempt was made to have the easier items, those items which most of the children answered correctly, in the beginning, and the more difficult ones at the end of the test.

The Order of the Sub-Tests within Each of the Tests. The True-False section is placed at the beginning of the test

because it is the easiest of the six sub-tests in form as well as in content. It serves to ease the usual emotional tension prevailing among children when they take a test. It creates a rapport between the examiner and the children. All children, even the weakest, are encouraged to do their best and to make some score on the test. This section is followed by tests of slightly greater difficulty, the Best Answer and Best Reason, in which the correct answer is to be chosen from four possible answers. Then come Matching and Order, which are of still greater complexity. The Completion form is ordinarily considered the most difficult, as it requires the recollection of the correct answer instead of the mere recognition. It is therefore placed at the end of the test.

There is another test form frequently used in the objective examination called the cross-out test. A series of items is presented which have something in common. One of these items does not belong in the series, and is to be crossed out. In order to select the misplaced item the child examined must understand the nature of the series. In an early form of the Jewish History Test this form was used.

Example:

Isaiah—Elijah—Jeremiah—Ezekiel—Joshua. The name to be crossed out is *Joshua*, which does not belong in the series of prophets.

The difficulty with this form of test is that some individuals will cross out a different word, not because of ignorance, but because they form a different, sometimes rather ingenious, series of their own. In the above example, for instance, one youngster crossed out the name of Elijah. When informed that he was wrong he gave his reason. He said: "Each of these except Elijah has a book in the Bible called by his name." This variety of correct answers complicates the scoring. This form of test is therefore seldom used in achievement tests, and was also eliminated from the Jewish History tests.

The Number of Questions. The number of questions included in each of the tests is shown in Table VII. Forms A and B are the two validated forms of the tests, while Form E is the Experimental Edition.

It will be seen from Table VII that in each of the tests the number of questions in the original form was more than that

of the two final forms combined. In each test the number of questions in the two forms, A and B, was equal or nearly equal.

Review Questions. Each of the tests aims primarily at measuring the knowledge of one of our four major divisions

TABLE VII
THE NUMBER OF QUESTIONS IN THE JEWISH HISTORY
ACHIEVEMENT TESTS

TEST	FORM	PERIOD	NUMBER OF QUESTIONS
I	A	Beginning to Divided Kingdom...	59
I	B	Beginning to Divided Kingdom...	60
I	E	Beginning to Divided Kingdom...	147
II	A	First Commonwealth.....	50
II	B	First Commonwealth.....	50
II	E	First Commonwealth.....	111
III	A	Second Commonwealth.....	49
III	B	Second Commonwealth.....	51
III	E	Second Commonwealth.....	112
IV	A	Dispersion to the Present.....	63
IV	B	Dispersion to the Present.....	64
IV	E	Dispersion to the Present.....	131

in Jewish history. Tests II, III, and IV, however, include a number of questions on historical material of previous periods in order to test the degree of retention of learned material. We also included in each of the tests a few questions on contemporary history and some questions on the historical background of Jewish holidays. This phase of history is ordinarily studied in connection with the various holidays, independent of the course in Jewish history, and children of all grades are expected to know something about it.

CHAPTER VI

GIVING AND SCORING THE JEWISH HISTORY ACHIEVEMENT TESTS

In what grades are the various tests to be given?

Each test should be given in those grades in which the period covered by the test has been studied. In our standard school population where the experimental form of the tests was tried out, the tests were given as shown in Table VIII.

TABLE VIII
GRADE PLACEMENT OF TESTS

TEST	GRADE	NO. OF SCHOOLS
Test I	Grades III, IV, V, and VI.....	5
Test II	Grades IV, V, VI, and VII.....	3
Test III	Grades V, VI, VII, VIII, and High School	2
Test IV	Grades VII, VIII, and High School.....	3

According to the curriculum for Jewish Religious Schools prepared by the Commission on Jewish Education, Grade V is to reach the period of the Division. The study of history is continued to the end of the First Commonwealth in Grade VI, and to the end of the Second Commonwealth in Grade VII. The long period from 70 C.E. to the present day is taken up in Grade VIII and in the High School. Where this curriculum is put into practice and the tests are administered at the end of the school year, the following will be the most appropriate testing schedule:

<i>Test</i>	<i>Grade</i>
I	Five
II	Six
III	Seven
IV	Eight and High School.

Whatever the curriculum, the tests are not to be given in grades below III. Children below the age of nine will find it difficult to follow the directions as well as to read the questions.

A Testing Program. When a number of classes are to be tested, it is best to have the testing done simultaneously. There will be less opportunity for children to be informed or coached on the content of a test and the results of different classes will be more comparable. Where the tests are to be administered by the classroom teachers, it is best that the teachers exchange rooms for the purpose of testing. Familiarity with the pupils often makes it difficult for the teacher to follow the test directions rigidly.

A Teachers' Meeting. When a testing program is to be carried out, the principal should call a meeting of the teachers about one week previous to the testing. The purpose and nature of the tests should be discussed. Each teacher should be given a copy of the test. As there are two equivalent forms of each test it is suggested that the sample test given to the teachers should not be the one which will actually be used in the classrooms.

Where most of the classrooms in a school are tested in one session the timing may be controlled through the office. About five minutes after the classes assemble the bell may be used as a signal to start. The calling of time at the end of the first and second parts of the tests may be similarly controlled from the office of the principal.

Qualifications for Administering the Jewish History Achievement Tests. Any intelligent person who is able to comply with the directions for giving the test, and has had

some experience in managing a classroom should be able to administer these tests. A person who has never given a test before should try out the test on a friend or pupil before giving it in the classroom.

The tests should not be given unless the examiner has previously read the Guide for Use with Jewish History Achievement Tests. It is best to read the directions a number of times so that the examiner will not have to look in the Guide for each word.

Test Conditions. The examiner should come into the classroom a few minutes before the test is to start, and should see to it that he has the proper tests and the exact number of blanks required. No extra copies of the test should be given out. The examiner should make sure that no test blanks are carried out of the room. The examiner should have, in addition to the test blanks, a Guide for Use with Jewish History Achievement Tests, a reliable watch, preferably a stop watch, and a number of extra pencils and erasers.

The examiner should follow instructions carefully, and should not give any additional information or alter the directions. He should speak distinctly and loud enough to be heard by each child in the room. The directions should be read at moderate speed with intelligent emphasis, while the commands should be given in a quick and authoritative manner, in a somewhat louder voice. No questions should be answered while the test is being given.

The Jewish History Achievement Test is not a speed test, and the time allowed should permit practically every child to finish the test. In extreme cases, where the test is given to children much below or above the age-range of the population on which these tests were standardized, the examiner should adjust the time to the needs of the group and make a note to that effect on the Class Record Sheet. Approximately forty minutes are required for the complete administration of the test.

The room where the test is given should be quiet, well ventilated, without noise, or any other disturbance. If possible, no visitors should be admitted during the testing. Any child disobeying instructions and causing disturbance should be dismissed. No copying should be allowed. The seating should be arranged so as not to encourage or permit copying.

DIRECTIONS FOR ADMINISTERING THE JEWISH HISTORY TESTS

As soon as the children are seated, have the desks cleared and make sure that every child is provided with a pencil and eraser. Give out the test blanks as unobtrusively as possible. Be quick in your movements, but do not introduce or encourage a spirit of excitement and emotional tenseness. While giving out the test blanks, say, "Don't do anything with these blanks until I tell you to." When all the tests are distributed, say, "This is a test in Jewish History. We want to find out how much Jewish history the children of _____ School (give name of school) know. I think you will find this test interesting, and I know that you will try to make a good score on it. First, write today's date (give proper date) on the top of the page where it says 'date.' (Allow ample time.) Write your name, last name, first name, and middle name. Write your age, years and months. Give your birthday, month, day, and the year in which you were born. Write the name of this school, and the grade in which you are. (Mention name of school where test is being given.) Write the number of days per week you attend this school. Give the number of years you have attended this school, and the number of years you have attended any other Jewish school before you came to this school. Write the name of your public school. State in what grade you are in public school. Give the grade and section, like 6A or 7B. Turn to the next page.

"This test consists of two parts. In order to make it easier for you, each of these parts is explained and examples of each part are given. Now, let us read the explanation of Part I. (Examiner reads, while children follow silently, the directions given on the front page of the test.) In Part I there are a number of statements, some of which are true and others which are not true. On the dotted line before each statement you make a check mark if it is true and a zero if it is not true. For example—'Moses led the Israelites out of Egypt.' This statement is true, so you will place a check on the dotted line. Do it. (Pause.)

'Joshua was the first king of the Jews.' This statement is wrong, so you will place a zero in front of it. Do it. (Pause.)

"Part I has also a number of questions which are followed by four words or four statements, only one of which is correct. You will place a check mark in front of the best answer. For example, 'The father of Jacob was

- | | |
|------------------|------------------|
| 1. _____ Abraham | 3. _____ Moses |
| 2. _____ Isaac | 4. _____ Joseph' |

The correct answer is Isaac, so you will place a check mark on the dotted line in front of that name. Do it. (Pause.)

" 'Moses did not bring the Hebrews into Canaan because

1. _____ he did not care to go to Canaan
2. _____ he thought someone else should lead them into Canaan
3. _____ he died before they entered Canaan
4. _____ he returned to Egypt'

Now the best reason is number 3, so you will place a check mark in front of sentence 3, where it says, 'He died before they entered Canaan.' Do it. (Pause.)

"Now you are ready to begin the first part of the test. When I say 'Go' turn to page 3, the True or False Test, and begin. When you have finished the first page, turn to the next page, and keep on working until you come to the place where it says 'Stop here.' You will have plenty of time, but work fast because there are many questions. Do not spend too much time on one question. If you are not sure of the right answer to any question, answer the best you can. While the test is going on I will not answer any questions, but I shall be glad to listen to you after the test is over. If you finish Part I before I call 'Stop,' go back and look over your answers. Ready, go!"

Mark down the time of starting. After 15 minutes (12 minutes when using Test IV) say, "Stop! How many have not finished Part I? Raise your hands." If more than one child raises his hand say, "All right, I'll give you one more minute. Those of you who have finished Part I may go back and look over your answers." After one minute say, "Stop! We shall now turn to Part II. Look at the next page headed Part II. This part of the Test has three sections. Let us read the directions carefully." (The examiner reads and the children follow.)

"In the first section there are two columns to be matched, like this:

- | | |
|--------------|----------------------|
| 1. Aaron | _____ King |
| 2. Amos | _____ Priest |
| 3. Saul | _____ Prophet |
| 4. Gideon | _____ Name of a city |
| 5. Jerusalem | _____ Judge |

Now each name in the left hand column is to be matched with a word in the right hand column. Aaron was a priest, so the number 1 should be written on the dotted line before the word Priest. (Have children do it.) Amos was a prophet, so the number 2 is to be placed before the word Prophet. Saul was a king, so the number 3 is to be placed before the word King. Gideon was a judge, so the number 4 is to be placed before the word Judge, and Jerusalem is the name of a city, so the number 5 is to be placed before the words Name of a city.

"In the next section, some names of people and events are given, which are to be arranged in the order in which they lived or occurred. For example:

_____ Isaac
 _____ Jacob
 _____ Abraham
 _____ David
 _____ Moses

Abraham was the first of this group, so you will put the number 1 before his name. (Have the children do it.) Isaac was the second, so you will place the number 2 before his name. Jacob was the third, so you will place the number 3 before his name. Moses was the fourth, so you will place the number 4 before his name, and David was the fifth, so you will put the number 5 in front of his name.

"In the last section, each sentence has one word or name missing. You will read each sentence carefully and fill in the blank with the missing name or word which will make a true sentence. For example, 'The name of the first Jewish king was _____' The correct answer is 'Saul,' so you will write the word 'Saul' on the dotted line. Do it.

"Now you are ready to begin Part II. When I say 'Go,' turn to the next page and begin. Go on working until the end of the test. If you finish Part II before I call 'Stop,' go back and look over your answers. Ready, Go!"

At the end of 15 minutes (12 minutes for Test IV), say "Stop! How many are not finished with Part II? Raise your hands." If more than one child raises his hand say, "All right. I'll give you one more minute. Those who are finished go back and look over your answers." After one minute say, "Stop! Pass the papers forward. Be sure your name is on your paper." Where it is evident that many children have not finished, more time should be allowed, and the examiner should make a note to that effect.

The examiner should have all papers collected. The test papers should be tied together. It is recommended that the general information

asked for on the Class Record Sheet should be filled out immediately after testing, and placed together with the test papers ready for scoring. Where the teacher does the testing it is best to note the names of the children who didn't take the test because of absence or other reasons. All papers that are incomplete because of insufficient time or any other reason should be marked *incomplete* by the examiner.

Discussion of the Directions. The general directions to be read by the examiner are divided into two parts. This is done for two reasons:

1. It would be difficult for the children to remember the directions for the six different test forms if these were all read before the test is begun.

2. It is desirable to have a slight rest pause in the middle of the test period. Such a pause usually eliminates the fatigue produced by continuous work, and helps to equalize the difference in speed of work between different individuals in the same classroom. The children who finish Part I before time is called are told to look over their answers, and the slow workers are thus given a chance to catch up.

An attempt is made to state all directions to pupils in full, clear, and unambiguous terms. No child should be prevented from making a good score because of inability to follow instructions. The amount of detail to be put into directions, as well as the degree of repetition of instructions to be given to pupils depends somewhat upon the experience that the pupils in question have had with objective tests. Since it was felt that there is a minimum of such experience in the Jewish school, the directions are made as explicit as possible.

The general principle that guided the construction of the directions was to help the least able pupils of a group, those who really need most help and encouragement. It was therefore thought desirable to phrase the directions in so simple a manner that even children who are somewhat below the average in intelligence would be able to follow without any difficulty.

Easy words and simple phrases were used throughout in

the directions. Grammatical purity had to be sacrificed at times for the sake of clarity and simplicity.

Illustrative examples are used repeatedly. Many an intricate form of question can be made more clear by the use of an example than by lengthy verbal explanations and definitions. The examples are particularly useful in the Matching and Order tests.

Reading of Directions. The average child of nine or ten has considerable difficulty in reading such language as is ordinarily found in test directions. Even children of ages eleven to fourteen differ markedly from one another in the ease with which they read such material. In order to eliminate this difficulty all important directions in the Jewish History Achievement Tests are read by the examiner with the pupils. This avoids all possible misunderstanding or error in reading. The examiner also reads with the class the practice exercises illustrating each type of test, and the children do these examples under the guidance of the examiner. (Such fore-exercises are used to advantage in the National Intelligence Tests and in other intelligence and achievement tests.)

At the beginning of each sub-test an illustrative example is again given. This will save the pupils the trouble of going back to the general directions in order to know exactly what to do. The directions also indicate definitely how and where the child is to record his answer.

Time. Even in tests such as these, which are not speed tests, it is well to instruct children to work fast. This eliminates the tendency on the part of some children to brood long over certain questions.

Additional Information Obtained on Each Test Blank. Among the items the children are asked to state are included the child's age (years and months), as well as his date of birth (month, day, and year). The latter is a useful checkup on the correctness of the former.

As these tests will probably be used in Sunday schools as

well as religious schools which meet more than once a week, the number of days per week the child attends his Jewish school is also asked for.

Standards of grade placement differ from school to school. In addition to the grade, we therefore ask for the number of years the child has attended the Jewish school. The child is also asked to state the number of years he has attended any other Jewish school previous to his entrance in the school in which the test is given. Wherever these facts are available in the school office there is no need for having the children give any information, except the name.

The Record of Achievement. On the lower half of the front page of each test blank the teacher is to record the child's score on each of the six sub-tests, the two sub-totals (facts and generalizations), the total score on the test, and the standard score. (See Chapter X for method of obtaining standard scores.)

On the back of the first sheet the teacher is to record additional data concerning each child. These include the child's standard score on previous testing, where the same test or a different form of the test, has been previously given. The difference between the two standard scores is an objective measure of a child's progress in Jewish history.

The teacher may also record the age that corresponds to a child's score in Jewish history (History Age), by consulting the tables of the age norms, and the ratio of that age and the child's actual age (History Quotient). This makes possible the comparison between the scores of younger and older children. Where the intelligence quotient is available it should be recorded. The Accomplishment Ratio is the History Quotient divided by the Intelligence Quotient. This ratio indicates whether a pupil accomplished as much as is to be expected from his intelligence. The record may also include the child's mark given by the teacher and the number of absences during the year.

DIRECTIONS FOR SCORING THE JEWISH HISTORY
ACHIEVEMENT TEST

A. GENERAL SCORING RULES

1. The score on this test will be objective and reliable only if the scoring is done with the utmost care.
2. In the key there is a strip for each page of the test. These strips should be separated and used for the corresponding pages.
3. It is best to score one sub-test at a time. Score the True-False part of all test papers first, then turn to the second sub-test, etc. This will result in greater efficiency and fewer errors.
4. Place the corresponding key on the left side of the column of answers. Make sure that the numbers on the key correspond to the numbers on the test.
5. Mark with a red pencil "plus" for items correctly answered and "minus" for items incorrectly answered. (See Rules under B.)
6. Any method used by the child to indicate a correct response is given full credit.
7. It is suggested that all scoring be checked for accuracy.
8. Wherever a child has changed his answer, the correction is to be taken as his answer or response.
9. Full credit is given for answers slightly misplaced. (For instance, when placed at the right instead of at the left of the question, so long as it is evident that the child's answer is correct.)
10. Follow carefully the scoring rules which apply to each of the separate tests.

B. SCORING RULES APPLIED TO EACH OF THE SUB-TESTS

Test 1. True-False. Use key number 1.

1. At the right of the child's answer place a "plus" if it is correct, and a "minus" if it is incorrect. Count the number of items answered correctly and record at the bottom of the page after the word "right." Count the number of items incorrectly answered and record at the bottom of the page after the word "wrong." Subtract the number wrong from the number right and record after the word "score." This is the child's score on this test. If this difference is negative, that is, if the number wrong was larger than the number right, the score is zero.
2. Omissions are not scored. Items marked with both check and zero are considered omissions.
3. No credit if all items are marked true or all items are marked false.

4. If another method of indicating true and false was used, such as T and F, plus and minus, yes and no, etc., full credit is to be given.

Test 2. Best Answer. Use key number 2.

Place a "plus" at the right of each question correctly checked. If more than one answer is checked for a given question, the score is zero. Omissions are considered wrong. The score is the number of questions correctly answered. (It is therefore unnecessary to mark the incorrect answers with a minus sign.)

Full credit is given for any indication of a correct answer. Record the score at the bottom of the page.

Test 3. Best Reason. Use key number 3.

The same rules apply here as those of sub-test number two. Record the score at the bottom of the page.

Test 4. Matching. Use key number 4.

Place a "plus" at the right of each item correctly matched. At the right of each group of items place the number 1 if three items are matched correctly; place the number 2 if four or five items are correctly matched. No credit is given for less than three correct matchings. Omissions are scored zero. The score is the sum of the numbers one and two placed at the right of each group. If more than one item is given the same number, or if one item is given more than one number, no credit is given. Record the score at the bottom of the page.

Test 5. Order. Use key number 5.

Apply same rules as for Test number 4. Record the score at the bottom of the page.

Test 6. Completion. Use key number 6.

Place a "plus" at the right of each sentence correctly completed. For any one of the correct completions on the key, or its equivalent, full credit is to be given. Record the score at the bottom of the page. The scoring is the number of items correctly answered. Omissions count as wrong. Credit is given for misspelled words, if otherwise correct. If more than one answer is given, the scoring is zero unless each answer is correct. See Chapter XVII, Analysis of Errors, which presents the correct and incorrect answer for each completion.

When the scoring is completed, copy the scores in the appropriate spaces on the Record of Achievement (page 1), and the total scores of the children in the classroom on the Class Record Sheet.

PART THREE

NORMS OF ACHIEVEMENT AND
STANDARD SCORES

VII

NORMS OF ACHIEVEMENT BY GRADE IN SUNDAY SCHOOL.....	91
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X

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CHAPTER VII

NORMS OF ACHIEVEMENT BY GRADE IN SUNDAY SCHOOL

The average scores of achievement presented in Chapter II are based on the scores of all the children to whom the tests were given. Those averages reveal only the general level of knowledge in each period of Jewish history achieved by the pupils who had just completed studying that period.* These general averages are of little value to the principal or teacher who wishes to compare the score of a given pupil or a given classroom with the norm, for in such a comparison the *grade* in Sunday school, as well as the pupil's *age*, must be considered.

The history curriculum differs from one Sunday school to another. The same period of Jewish history may be taught in one grade in some schools, but in a lower or higher grade in other schools. For instance, the period of the Division of the Kingdom was taught for the first time in one school in the third grade, in another in the fourth grade, and in still another school in the fifth grade. Test I, which is intended for pupils reaching this period, was therefore given to Grades III, IV, and V in those three schools respectively. Similar variation was found in the grade-placement of subject matter covered by the other tests. Each of the tests was therefore given in more than one grade.

Grade Norms. For purposes of comparison it is therefore necessary to know the average score made by the pupils of each *grade* on each of the tests. Such averages are *norms* for the respective grades, for they indicate the score made by

*The general averages for the various subdivisions of each test will be found in Table A-9, Appendix A.

the *average* child of any given grade where the tests were administered. The norms are presented in Table IX. These norms are based on those cases where the child's grade location was indicated on the test blank. Table IX reads as follows:

The average (median) score of the pupils of Grade III who took Test I, Form A, was 19. The corresponding average score of the pupils who took Test I, Form B, was 21. The rest of the table reads similarly. Tables showing number of pupils in each grade, the range of scores, the highest and lowest quartiles, will be found in the Appendix, Tables A-10 through A-17, pages 187-191.

TABLE IX
NORMS ON THE JEWISH HISTORY ACHIEVEMENT TEST
BY GRADE IN SUNDAY SCHOOL

	SUNDAY SCHOOL GRADE	3	4	5	6	7	8	HIGH SCHOOL
N	Test I							
	Form A.....	19	30	35				
	Form B.....	21	27	33				
O	Test II							
	Form A.....		18	20	26	27		
	Form B.....		20	20	25	27		
R	Test III							
	Form A.....			12	15	22		20
	Form B.....			12	16	21		17
M	Test IV							
	Form A.....						27	24
	Form B.....						25	22
S								

Analysis of Grade Norms. Table IX reveals a general tendency for the scores on the Jewish History Achievement Tests to increase from grade to grade in the elementary

department of the Sunday school. Even where the same subject-matter was taught in more than one grade, the children of a higher grade tended to excel those of a lower grade. The increased achievement, however, is not always proportionate to advancement in grade status. As shown in the preceding table of norms, the difference in score on Test I between Grades III and IV, for example, is somewhat larger than the difference between Grades IV and V. The difference between Grades V and VI in Test II is similarly larger than the difference between Grades VI and VII. This is probably due to the fact that as the child progressed from grade to grade, more of his time was spent in learning over and over again certain items which had been already mastered in the lower grades. The increment in knowledge of Jewish history per grade thus decreased progressively.

On Test III and Test IV the pupils of the high school department scored somewhat lower than the pupils of Grades VII and VIII. This unexpected result is probably due to one or more of the following factors:

1. Only a small proportion of the graduates of the elementary department return to the high school. These pupils may be inferior in knowledge of Jewish history.

2. Attendance at high school is usually voluntary on the part of the pupils and there is less motivation to make a high score. They probably took the tests less seriously than their schoolmates of the elementary grades.

3. The students of the high school may have actually forgotten a good deal of the history they learned in the elementary grades.

Years at Sunday School. Sunday schools differ in methods of numbering their grades. Grade V in one school may be comparable to Grade IV or VI in another school. The number of years spent in Sunday school is probably a more stable and more uniform basis for comparison of achievement scores. Each child was asked how many years he spent

in the school where the test was taken, as well as in other Sunday schools. The average scores were then computed by years in Sunday school. They are presented in Table X. Figure I presents the norms on Test I, Forms A and B.

FIGURE I
NORMS ON TEST I
BY YEARS AT SUNDAY SCHOOL

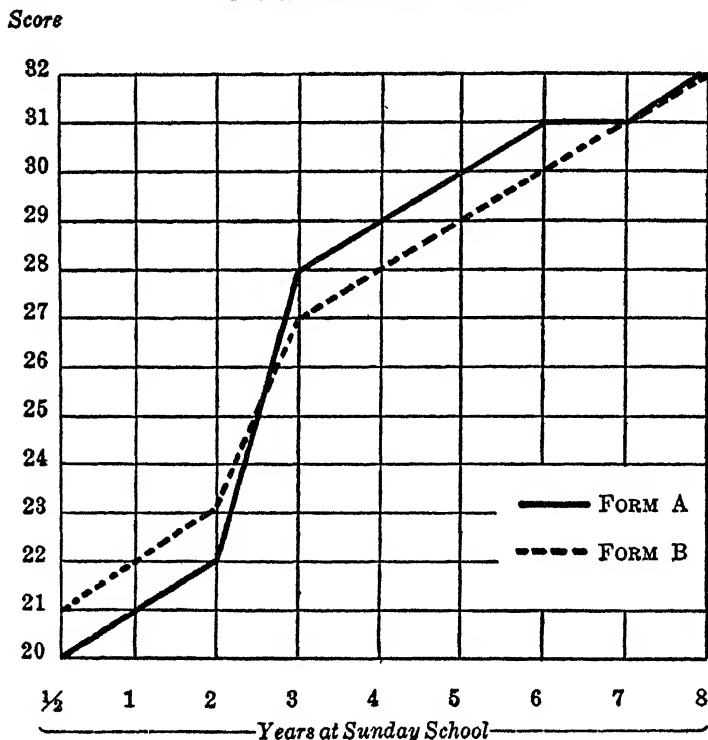


Table X presents the norms by years in Sunday school for Forms A and B of Tests I, II, III, and IV. The table indicates that the children who took Test I varied greatly in the

number of years they spent in Sunday school. The range was from one year to eight years. The group of children who were at Sunday school two years or less made an average score of 22 on Test I, Form A and 23 on Form B. The averages for the other groups are to be read similarly.*

The table indicates that there is a consistent increase in score from year to year. As shown in Appendix A, those who were at Sunday school only a few months scored lowest, while those who spent a number of years at school made the higher scores. It is interesting to note, however, that the greatest increase in score is found between those who spent two and those who spent three years in Sunday school. The successive yearly increments in score after the fourth year of attendance at Sunday school are consistently small. Appar-

TABLE X
NORMS ON THE JEWISH HISTORY ACHIEVEMENT TESTS
BY YEARS AT SUNDAY SCHOOL

	YEARS AT SUNDAY SCHOOL	1-2	3	4	5	6	7	8	9
N	Test I								
	Form A.....	22	23	29	30	31	31	32	
	Form B.....	23	27	28	29	30	31	32	
O	Test II								
	Form A.....	18	20	21	22	22	24	25	
	Form B.....	19	20	20	21	23	23	23	
R	Test III								
	Form A.....	14	16	17	20	20	19	19	19
	Form B.....	13	14	16	18	18	19	18	17
M	Test IV								
	Form A.....	20	24	28	28	25	23	26	29
	Form B.....	22	23	24	25	23	22	24	26
S									

*For more detailed tables see Appendix A, Tables A-18 through A-21.

ently those children who spent more than four years in Sunday school gained comparatively little for each additional year.

Of the children who took Test II there were none who spent less than one year at Sunday school. The average score increases somewhat with years at school, but the increase is not as marked as the one found in the first test. In fact, the group of children who were at school less than two years scored only a little lower than those who attended school for two or three years.

The length of stay at Sunday school of those who took Test III varied from one year to nine years. The score increases somewhat with years at school, but the increase is slow and not entirely consistent. The group of children who spent eight years at school scored somewhat higher than the nine year group on one form of this test.

The range of years of attendance at Sunday school for those who took Test IV is the same as for those who took Test III, from one to nine years. This test yields a slight but not consistent increase in score with number of years of

TABLE XI

CORRELATION BETWEEN YEARS OF ATTENDANCE AT SUNDAY SCHOOL AND SCORE ON JEWISH HISTORY TESTS

TEST	FORM	CORRELATION	PROBABLE ERROR	NUMBER OF CHILDREN
1	A	.2439	.0311	404
1	B	.2338	.0314	404
2	A	.1663	.0315	448
2	B	.1593	.0316	448
3	A	.2332	.0335	356
3	B	.2372	.0335	356
4	A	.1664	.0367	320
4	B	.1582	.0369	320

stay at Sunday school. After the six year group there is an actual drop in score. This is similar to the inconsistency observed in the preceding paragraph concerning the scores on Test III.

In general, a marked relationship was found between the number of years of attendance at Sunday school and the score on the Jewish History Achievement Tests. The correlations between these two factors are presented in Table XI.

Table XI reads as follows:

For those who took Test I, Form A of the Jewish History Achievement Test, the correlation between the score on the test and years at school is .2439. The probable error of this correlation is .0311 and the number of children on whose records this correlation was obtained is 404. The other lines read similarly.

On each of the tests the correlation between history score and years at Sunday school is markedly positive. This correlation is higher for the scores on Tests I and III than for those of Tests II and IV.

CHAPTER VIII

NORMS OF ACHIEVEMENT BY CHRONOLOGICAL AGE

What is the relationship between age and score on the Jewish History Achievement Test? It is a common observation that children of the same grade and of the same number of years of attendance at school may vary greatly in chronological age. As children grow older they gain in knowledge and experience *independently* of instruction at school. Children within the same grade but differing in age would be expected to differ in knowledge and understanding of Jewish history. A good deal of a child's knowledge of Jewish history is probably gained from general reading and contact outside of school. This relationship was clearly revealed in the marked correlation between age and score on our tests. The following table presents the correlation between chronological age and score for each of the tests.

TABLE XII
CORRELATION BETWEEN AGE AND SCORE IN JEWISH HISTORY
ACHIEVEMENT TESTS

TEST	FORM	CORRELATION	PROBABLE ERROR	NUMBER OF CHILDREN
I	A	.4057	.0276	421
I	B	.3609	.0286	421
II	A	.2063	.0302	456
II	B	.2081	.0302	456
III	A	.2259	.0331	366
III	B	.2257	.0331	366
IV	A	.1262	.0366	328
IV	B	.1267	.0366	328

Table XII reveals a marked and positive correlation between score on the Jewish History Achievement Test and chronological age. The correlation is highest for those who took Test I and lowest for those who took Test IV. Apparently the correlation between score and age is higher among children of ages 8 to 13 than among those of ages 13 to 17.

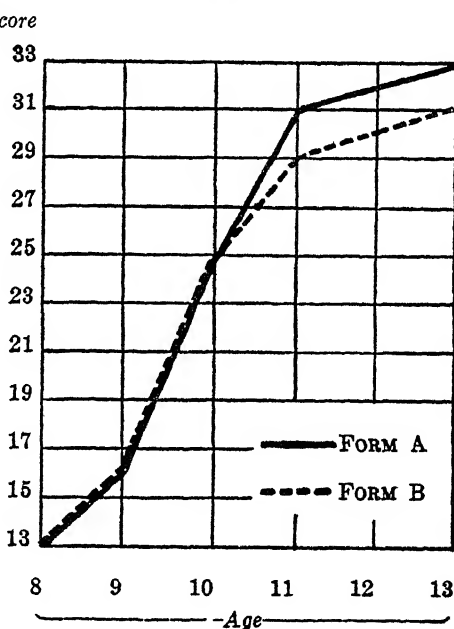
In view of this marked correlation between age and scores on our tests, we computed the average score of each age group regardless of grade in Sunday school. These averages are the norms of achievement by age.

Table XIII presents the average scores on each of the tests by chronological age and Figure II shows the same for Test I. There is

a marked and consistent increase in score with increase in age. The range of increase is even larger than the one shown in connection with years of attendance at Sunday school (Table X).

The youngest group, the eight year olds, made an average score of 13 points on Forms A and B of Test I, while the oldest group, those thirteen years of age, scored as high as

FIGURE II
AGE NORMS ON TEST I



33 on Form A, and 31 on Form B. The largest increase in score is from age nine to age ten, an increase of 9 points.

The range of age among the pupils taking Test II is somewhat smaller than the range among those taking Test I. There is, however, a consistent increase in score with age. The most marked increase is between the thirteen-year-old and fourteen-year-old groups.

The increase with age in Test III was rather small and inconsistent. The ten-year-old group scored slightly higher than the eleven-year-old group on Form B of this test. Similarly, the thirteen-year-old group scored higher than the fourteen-year-old group.

The range of ages in the group taking Test IV is from 12 to 18. The table indicates a slight but consistent increase of score with age in this test. The most marked difference is found between those of age 12 and those of age 13. More detailed tables showing the number of children taking each test, their age distribution, and the upper and lower quartiles

TABLE XIII

AGE NORMS ON THE JEWISH HISTORY ACHIEVEMENT TEST

AGE	8	9	10	11	12	13	14	15	16	17
Test I										
Form A.....	13	16	25	31	32	33				
Form B.....	13	16	25	29	30	31				
Test II										
Form A.....			19	19	22	22	26			
Form B.....			19	19	21	22	28			
Test III										
Form A.....			11	13	18	19	20			
Form B.....			12	11	18	19	17			
Test IV										
Form A.....					19	25	27	27	27	28
Form B.....					20	22	24	25	25	26

(Q_1 and Q_3) are given in Appendix A, Tables A-22 through A-28, pages 194-197.

How to Use the Norms of Achievement. A teacher who wants to find out whether his or her class is doing as well in Jewish history as the children tested in this research, should compare the average score of the class with the comparable average presented in the above tables. For instance, if Form A of Test I was given to the third grade Sunday school, then the average score to be expected is about 19 points, as shown in Table IX. A median score above that would indicate a greater degree of achievement and a score lower than this would indicate lesser achievement than that found in our population. Table IX gives the grade norms for each of the tests.

Grade III in a given school may not, however, be quite comparable with the grade in the metropolitan schools on which these tests were standardized. In that case, the comparisons should be made on the basis of the group's average length of stay in Sunday school. For those who stayed one year or less in Sunday school a score of 20 points on Form A of Test I is the norm. The other norms by years at Sunday school for each test are shown in Table X.

Where the length of attendance is unknown or not comparable, the comparisons can be made on the basis of chronological age. Eight-year-old children taking Form A of Test I should make an average score of 13 points in order to be considered as proficient as the eight-year-old children on whom our norms are based. The norms of achievement by age on each of the tests are shown in Table XIII and Figure II.

Children should not be coached for examinations. These norms will be useful only where no attempt is made to teach the test items directly to the children. The questions included in the tests are only samples of the complete range of historical information included in a course in Jewish his-

tory. Knowledge of these samples is taken as evidence of knowledge of the numerous items not included in the tests. Coaching a child on examinations, thus, is tantamount to presenting false evidence. It results in self-delusion and interferes with genuine progress.

How to Measure the Efficiency of Instruction in Jewish History. It is often desirable to find out how much a child or a group has mastered *during a school year*. This is, of course, different from measuring the amount of knowledge possessed at any given time. The latter includes the cumulative total of achievement previous to the year under consideration. The measurement of progress during a given period is particularly useful in determining the relative efficiency of different teachers, or of two different methods of instruction.

Method of Comparison. The ordinary method of comparison is to administer one form of a test at the beginning of the period and then to give another form of the same test, equal in difficulty, at the end of the period. The difference in score between the initial and final test is evidently the result of instruction. When similar comparisons are made for different classrooms the relative efficiency of different teachers or different methods of instruction can readily be determined.

Adjustment for Difference in Difficulty of Tests. As the two forms of our tests are not exactly identical in difficulty, it is necessary to subtract the small difference between the means of the two forms from the difference between the initial and final tests, or to convert the scores which are to be compared into standard scores (see Chapter X).

CHAPTER IX
THE VARIABILITY OF ACHIEVEMENT
IN JEWISH HISTORY

The preceding chapters presented methods of comparing the *average* score of a classroom or of a school with our tentative norms.

Frequently there is a need for comparing the status of a *whole* class or school in terms other than the average. For it is clear that two groups may have identical *average* scores, and yet differ considerably in the degree of *variation* of achievement within the groups.

Consider, for example, the following two classrooms:

Class A. Its average score on Test I was 25. Very few in this class scored below 20, and a similarly small number scored higher than 30. This was the sort of class in which most of the scores "bunched" around the average, with a few lagging behind and a few doing better than average work.

Class B. The average score of this group was also 25. But an analysis of the scores revealed that a great many children in this group knew so little that their scores were nearly zero. However, there were a good many pupils within the same group whose scores were as high as 50 points: the resulting average was thus 25.

The two classes, A and B, though they attained the same average, are far from being alike. In group B about one-half of the class learned very little; the teacher apparently went too fast for them. The other half of the same group, though very successful in their work, could have achieved a good deal more if they had not been held back by the others. The pace of the class was apparently too slow for these children.

It is evident, then, that in order to utilize the test results for the improvement of class instruction it is important to

know, in addition to the average, the degrees of deviation from the average. There are a number of statistical terms expressing different angles of the variability within a group:

1. **Range.** This is the simplest method, and the easiest to obtain. The range of scores is the difference between the lowest and highest scores. A class which has great variation and dispersion will have a large range, and, conversely, a group in which the scores cluster around the mean will have a comparatively small range. The range of scores obtained in each grade is shown in Appendix A in Tables A10-A17.

The difficulty with this measure is its unreliability and instability. A single score might affect the range materially. One high score or one very low score will extend the range upward or downward respectively.

2. **The Interquartile Range.** This is the range of scores of the middle 50% of cases, or the difference between the score obtained or exceeded by the highest 25% (upper quartile, or Q3), and the score obtained or exceeded by the lowest 25% (lower quartile, or Q1). It is much more reliable and stable, and presents the degree to which half of the cases vary above and below the average. This measure of variation is also indicated in Appendix A in Tables A10-A17.

3. **The Probable Error (P. E.).** This measure of variation is very similar to the interquartile range, and in a normal* distribution also includes the middle 50% of cases, the 25% above and 25% below the mean. For instance, if the average is, say, 25, and the scores of half the children lie between 15 and 35, then the P. E. is 10; (the average plus one P. E. equals 35, and the average minus one P. E. equals 15). That is, one-fourth of the cases lie within a range of 10 points above the average, and another fourth of the cases lie within a range of 10 points below the average.

The Standard Deviation. This is the most stable, and thus

*For definition see p. 167.

the most reliable measure of dispersion and variation. In a normal distribution it includes 68% of the cases, 34% above and 34% below the average.* The standard deviations for the Jewish History Achievement Tests were as follows:

TEST.....	I-A	I-B	II-A	II-B	III-A	III-B	IV-A	IV-B
Standard								
Deviation.....	12.0	11.2	9.1	8.3	7.8	7.0	9.8	9.8

Comparison of Total Distribution. The most comprehensive, and at the same time the most inclusive, method of comparison of the scores of a group with those of a larger population is to compare the total distribution. An example of a distribution of scores is shown in Figure XII. The distributions of scores on each of the tests are available for those who wish to make such comparisons. They show the number and percentage making each score and the percentage of cases falling *below* any given point on the scale of scores.

The distribution curves of the scores present the same in graphic form. A principal can easily construct such a distribution of scores for the children of a given school. By superimposing the obtained percentile distribution on the respective distribution of all pupils tested, the principal will be able to compare his school with the standard population on any given point of the scale. If the curve of the obtained distribution is above that of the standard population at the lower end, it will indicate that there are too many backward children in the school. If it is above the curve of the standard population in the upper end of the distribution, it will indicate a greater number of children who excel. The principal can thus analyze the situation in his own school and take measures to remedy any difficulties brought to light by the comparison.

*The standard deviation is the square root of the sum of the squared deviations of the individual scores from their average.

CHAPTER X

TRANSMUTATION OF SCORES INTO COMPARABLE UNITS

1. STANDARD SCORES

A child's score on a test indicates merely the number of questions answered successfully. As the various questions are of unequal difficulty, scores on different tests are hardly comparable. In interpreting the test results, the following problems may arise:

1. Does a score of say 25 on Form A indicate the same amount of knowledge as a score of 25 on Form B?

2. Is an individual who makes a score of 25 on Test I as proficient as an individual who makes a score of 25 in any of the other tests?

In order to answer such questions it is necessary to translate the test scores into standard units. There are a number of techniques for converting raw scores into such standard units.*

The standard scores of the Jewish History Achievement Tests are based on the percentiles corresponding to each obtained score. The percentage of pupils scoring below each possible point on the tests was computed. This percentage was then converted into a standard score based on the normal curve of distribution.

The standard scores corresponding to obtained scores on all tests are shown in Table XIV. On Form A of Test I, obtained scores of 1, 2, 3 have standard values of 1, 5, 10 respectively. A child who makes a score of 25 on Test I,

*See McCall, William, *How to Measure in Education*, Chapter X (Macmillan, 1922).

Form A, gets a standard score of 48. On Form B of Test I, a score of 25 corresponds to a standard score of 49. On Test II (both forms) a score of 25 equals a standard score of 56. The same score of 25 equals 65 on Form A of Test III, and 68 on Form B of Test III. It equals 47 on Form A of Test IV and 52 on Form B of Test IV. Other scores are to be transmuted into standard scores in the same manner as shown in Table XIV.

A score of 100 corresponds to the highest score obtained by the pupils we examined. In subsequent testing a child exceeding the highest score given in these tables should be assigned a corresponding standard score above 100. Such a score would of course be only an approximation.*

2. THE PROBABLE ERROR OF A SCORE ON THE JEWISH HISTORY ACHIEVEMENT TESTS

The Probable Error was the basis for the transmutation of obtained scores into standard scores given in the preceding paragraphs. The meaning of the Probable Error and its numerical value on each of the Jewish History Achievement Tests will be presented below.

Perfect measurements are rarely obtained even in the physical sciences. When the length of an object is measured a great number of times successively, the results will vary slightly from one time to another because of fine fluctuations and variations in the measuring instrument as well as in the object measured. The precision of measurement increases in inverse proportion to the magnitude of those fluctuations. A

*The standard score is the deviation from the mean in terms of the probable error of the distribution, and corresponds to the percentage reaching a given score. The zero point was taken at -5 P. E. and the highest obtained score at $+5$ P. E. Each P. E. score was multiplied by 10 to avoid fractions, and 50 was added to each score to avoid negative scores. Example: A child obtained a score of 18 on Form A of Test I. As seen from Table XIV 25 percent of the children scored below this point. This corresponds to -1 P. E. Multiplying by 10, the score becomes -10 , and adding 50, results in a score of 40. Where the actual percentage was not available for a given score, the standard score was obtained by interpolation.

TABLE XIV
STANDARD SCORES CORRESPONDING TO OBTAINED SCORES ON ALL TESTS

OBTAINED SCORE ON ANY TEST	STANDARD SCORE ON TEST I-A	STANDARD SCORE ON TEST I-B	STANDARD SCORE ON TEST II-A	STANDARD SCORE ON TEST II-B	STANDARD SCORE ON TEST III-A	STANDARD SCORE ON TEST III-B	STANDARD SCORE ON TEST IV-A	STANDARD SCORE ON TEST IV-B
1	1	1	1	1	1	1	1	1
2	5	5	5	5	5	5	5	5
3	10	10	10	10	10	10	7	8
4	13	12	14	13	15	15	9	10
5	16	16	18	15	20	20	10	12
6	20	20	23	17	23	23	11	14
7	23	22	24	20	26	26	12	16
8	24	23	26	23	30	30	13	18
9	26	24	30	26	33	33	14	20
10	28	26	33	30	36	36	15	24
11	30	28	35	32	38	38	20	26
12	31	30	37	34	40	40	23	28
13	33	31	39	36	42	42	24	31
14	35	33	40	38	44	44	30	33
15	36	35	42	40	46	46	31	36
16	37	37	43	42	48	48	33	37
17	39	39	44	43	50	50	36	39
18	40	40	46	45	52	53	37	40
19	42	42	47	47	54	55	39	42
20	43	43	49	49	55	57	40	44
21	44	44	50	50	57	59	42	46
22	45	45	52	52	59	61	43	47
23	46	46	54	54	61	63	44	48
24	47	48	55	55	63	66	46	50
25	48	49	56	56	65	68	47	52
26	49	50	57	57	66	70	48	53

27	50	51	51	59	59	68	72	50	55
28	51	52	52	60	60	70	74	52	56
29	52	53	53	62	62	72	76	53	57
30	53	54	54	64	64	74	80	55	58
31	54	55	55	66	66	76	85	56	59
32	55	56	56	68	68	79	90	57	61
33	56	57	57	70	70	82	95	58	62
34	57	59	59	72	72	85	96	59	64
35	59	60	60	74	74	90	97	60	65
36	60	62	62	76	76	95	98	62	66
37	62	63	63	78	78	100	100	64	68
38	63	64	64	80	80			65	70
39	64	66	66	85	85			66	71
40	65	67	67	90	90			68	72
41	66	68	68	95	95			70	74
42	67	69	69	97	97			71	76
43	68	70	70	98	98			72	79
44	70	72	72	99	99			74	82
45	71	73	73	100	100			76	85
46	72	74	74					79	90
47	73	75	75					83	95
48	74	76	76					87	96
49	76	77	77					91	97
50	77	80	80					95	98
51	79	85	85					100	100
52	80	90	90						
53	85	95	95						
54	90	96	96						
55	95	98	98						
56	100								

statement concerning the magnitude of an object should include not only the average of the actually obtained measures, but also the extent of the observed fluctuations.

The following table presents the Probable Error of a score on each of the Jewish History Achievement Tests:

TABLE XV
PROBABLE ERRORS OF SCORES ON THE JEWISH HISTORY
ACHIEVEMENT TESTS

TEST	FORM	PROBABLE ERROR
I	A	3.1
I	B	2.9
II	A	2.9
II	B	2.6
III	A	3.1
III	B	2.8
IV	A	3.0
IV	B	2.9

In the social sciences, where measurement is less reliable and less precise, a score is practically meaningless unless some information is available concerning the expected variations of that score. The variation of a given score or measure depends upon two factors—the reliability of the measuring instrument, and the natural variation of the objects measured. When a number of individuals are examined with a given test, the reliability of which is known, it is possible to predict the extent to which any individual's score might change if he were reexamined. This predicted variability is usually expressed in terms of the Probable Error.* Thus, if the Probable Error of the above test is 2 points, the chances

*This unit is simply the product of the P. E. of the distribution times the coefficient of alienation, or P. E. of estimate = P. E. of distribution $\sqrt{1-r^2}$

are 50 out of 100 that the score on the reexamination will not differ by more than 2 points from the first score and it is practically certain that this difference will not exceed 8 points (4 Probable Errors).

Application of the Probable Error. Suppose a child were tested with Form A of Test I and obtained a score of, say, 25. The chances are 1 to 1 that if he were reexamined his score would not be greater than 28.1, nor less than 21.9.

A difference between scores is considered statistically significant if it is about 4 times the Probable Error. A difference smaller than the Probable Error has little meaning, as such a difference could be the result of mere chance variation.

PART FOUR
CONCOMITANT FACTORS

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CHAPTER XI
INTELLIGENCE, SCHOLARSHIP,
AND KNOWLEDGE OF JEWISH HISTORY

1. INTELLIGENCE

Children of the same age and of the same grade at school may still differ in intelligence. It has been observed that the bright child not only learns more quickly, but also tends to retain and remember a good deal more than the dull child. Consequently, achievement in practically any school subject is correlated with intelligence. In fact, educational psychologists of today are reluctant to draw distinctions between achievement and intelligence.*

To what extent is achievement in Jewish history correlated with general intelligence and with specific phases of intelligence?

We obtained scores on an intelligence test for the children of one school. The upper grades of this school were given all of our Jewish History Achievement Tests. For these children we had scores on each of our tests as well as a score on all the tests combined. The data concerning these children's knowledge in Jewish history was thus extensive and highly reliable.

The pupils of this school were tested with the National Intelligence Test.† This test, devised by outstanding American psychologists, Haggerty, Terman, Thorndike, Whipple,

*Truman L. Kelly has concluded that about "90 percent of the capacity measured by an all-round achievement battery score—reading, arithmetic, science, history, etc.—and of the capacity measured by a general intelligence test, is one and the same." (*Interpretation of Educational Measurements*, p. 21.)

†The author acknowledges with thanks the cooperation of Dr. Joseph Zubin who administered the intelligence tests, and the cooperation of Mr. Simon Silverman, principal of the school in which these tests were given.

and Yerkes, has been widely used throughout the United States, and has been given to millions of elementary school pupils.

Scale B, Form 1 of the National Intelligence Test was used. For each child we had, in addition to his score on the battery of Jewish History Achievement Tests, a total point score in intelligence, (comparable to a mental age) his percentile standing within his age group (comparable to the intelligence quotient), and scores on each of the five parts of the National Intelligence Test. Table XVI presents the correlations between the score in Jewish History and each of the intelligence scores.

TABLE XVI
INTELLIGENCE AND ACHIEVEMENT IN JEWISH HISTORY

INTELLIGENCE SCORE	CORRELATION	PROBABLE ERROR
N. I. T. Point Score . . . . .	.4676	.0831
N. I. T. Percentile Score . . . . .	.3262	.0950
Arithmetic Computations . . . . .	.2997	.0970
General Information . . . . .	.5747	.0708
English Vocabulary . . . . .	.2877	.0977
Analogies . . . . .	.3754	.0912
Comparison of Numbers	— .2360	.1005

The above table indicates that there is a marked, positive correlation between achievement in Jewish history and intelligence as measured by the National Intelligence Test. This correlation is nearly equal to the correlation ordinarily found between total achievement in secular school and intelligence (about .50).

The correlations with the five sub-tests of the National Intelligence Test are interesting and instructive. The highest correlation found was that between Jewish history and general information. Apparently the acquisition of knowledge

in Jewish history has a good deal in common with the ability to acquire general knowledge and information.

Next in magnitude are the correlations with analogies which test a child's comprehension of relationship, the correlation with ability in arithmetic computations, and the correlation with knowledge of the meaning of words. The latter, of course, would facilitate a child's understanding of a history test. It appears that a child's score in Jewish history is more related to general comprehension and understanding of analogies than to mastery of English vocabulary.

It is also interesting to note that the correlation with recognition of numbers is *negative*. Children scoring high in this test tended to score low in Jewish history and vice versa. The two abilities seem to be to some extent mutually exclusive, superiority in one being associated with some inferiority in the other.

2. SCHOLASTIC ACCELERATION AND ACHIEVEMENT IN JEWISH HISTORY

. Another measure of a child's brightness is his grade status in secular school, that is, whether he is in a grade above or below the norm for his age. This does not depend on intelligence only, for other factors are involved in scholastic success. It is an adequate index, however, of a child's abilities in school work, and for the purpose of comparisons between groups, it is a good measure of mental capacity.

Since we had information concerning age and grade in the secular school, we were easily able to obtain a measure of acceleration for each child to whom the Jewish History Achievement Tests were given. This was done by comparing the child's actual grade in school with the grade normal for his age. The table below gives the general age norms (as of the end of the school year) for each grade in the secular schools:*

*See McCall, W. A., *How to Measure in Education*, p. 34 (Macmillan, 1922).

TABLE XVII

AGE-GRADE NORMS IN THE SECULAR SCHOOL

<i>Grade</i>	<i>Average Age</i>
1	7- 5
2	8- 6
3	9- 7
4	10- 8
5	11- 9
6	12-10
7	13-11
8	15- 0
<i>High School</i>	
1	15- 0
2	16- 0
3	17- 0
4	18- 0

Thus, if a child was in the grade to be expected for his age (neither accelerated nor retarded), his score was zero, or normal. If he was 1, 2, or more grades above the norm for his age, his score was plus 1, plus 2, plus 3. If he was 1, 2, or more years below his grade, his score was minus 1, minus 2, etc.

For the 3,000 children tested with the Jewish History Achievement Test this score of scholastic status ranged from minus 2 to plus 4, that is from those who were 2 years retarded, up to those who were 4 years accelerated, a range of 7 years. It was thus possible to use this as a score of a child's scholastic status.

The following table presents the correlation between this measure of scholastic status, and score on each of the Jewish History Achievement Tests:

Table XVIII indicates that acceleration in school is positively related to achievement in Jewish history. This relationship held true for each of the tests but was particularly marked in Tests I and II. Tests III and IV were given only to children at the upper elementary grades and the high school department of the Sunday schools. Most of those

TABLE XVIII
SCHOLASTIC STATUS AND ACHIEVEMENT IN JEWISH HISTORY

TEST	CORRELATION	PROBABLE ERROR	NO. OF CHILDREN
I	.4669	.0259	415
II	.4291	.0259	452
III	.2500	.0332	356
IV	.2788	.0353	304

pupils were in the secular high school and many of them were highly accelerated. There was thus little variation in school status among them. The coefficient of correlation, depending as it does upon variation in the correlated variables, was therefore lowered.

The relationship between scholastic status and score in Jewish history is seen most clearly if we compare the average scores in Jewish history of those who were accelerated, normal, and retarded, in the secular school. This comparison is presented in the following table:

TABLE XIX
NORMS ON THE JEWISH HISTORY ACHIEVEMENT TEST
BY SCHOLASTIC STATUS

AGE-GRADE STATUS	RETARDED		NORMAL	ACCELERATED		
	2 YRS.	1 YR.		1 YR.	2 YR.	3 OR 4 YRS.
Test I—Form A	11	18	24	32	39	
Form B	11	17	24	32	38	
Test II—Form A	13	17	18	22	30	30
Form B	13	17	18	22	29	30
Test III—Form A	12	16	16	18	21	23
Form B	12	16	17	18	20	22
Test IV—Form A	17	22	25	25		31
Form B	17	22	25	25		30

The preceding table reads as follows:

Of those who took Form A of Test I the children who were retarded two years had an average score of 11 points. The children who were retarded one year had a score of 18 points. The children who were normal for their grade had a score of 24 points. Those who were accelerated one year scored 32 points, and those who were accelerated two years had an average score as high as 39 points. The other lines of the table are to be read in similar fashion.

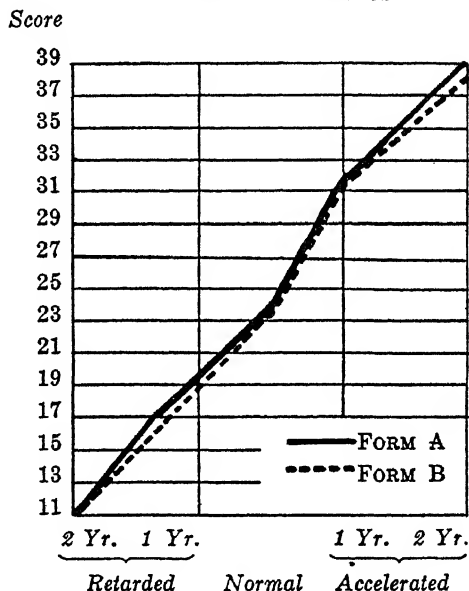
It is seen then that the score on Jewish history rose consistently with increase in scholastic status.

The table reveals that on each one of

the Jewish History Achievement Tests those who were accelerated in secular school scored highest, followed by those who were progressing normally, while those who were retarded scored consistently lowest. Furthermore, the score decreased consistently with the number of years a child was retarded in his secular education. Figure III shows this relationship in graphic form.

This relationship between educational brightness and knowledge of Jewish history has significant implications for

FIGURE III
NORMS ON TEST I
BY SCHOLASTIC STATUS



the Jewish school. The cause of this correlation between achievement in a Jewish subject and acceleration in school is most probably the common factor of intelligence. The more intelligent child can, and should, learn more than the less intelligent child of the same age and grade in school. It is insufficient to note whether a child scored above or below the norm in Jewish history for his age or for his grade. The factor of intelligence must be taken into consideration in deciding whether a child does good work in the Jewish school. It would be unfair to demand that the dull or average child should succeed as well as the bright one. On the other hand, the teacher should urge the intelligent pupil to do work better than average and should give him special assignments. Wherever parallel groups are found intelligence should be taken into consideration in classifying the pupils. The course of study should be adjusted to the needs of each group and the curriculum should be enriched for the bright group.

CHAPTER XII

GRADE IN PUBLIC SCHOOL AND ACHIEVEMENT IN SUNDAY SCHOOL

The preceding chapter dealt with acceleration in public school, but not with the actual grade location.

The children who took each one of our tests were distributed over a number of grades in the secular school. This variation was greater than their variation of grade at Sunday school, since our tests were not given in all grades of the Sunday school. The following table shows the distribution of 1,319 children in the various grades of the secular schools.

TABLE XX

VARIATION IN GRADE AT SECULAR SCHOOL OF CHILDREN TESTED
IN JEWISH HISTORY

GRADE AT SECULAR SCHOOL												
GRADE....	ELEMENTARY GRADES						HIGH SCHOOL				COLLEGE	TOTAL
	3	4	5	6	7	8	1	2	3	4		
Test I...	7	58	103	110	75	44	11	7				315
Test II..			43	125	116	88	44	26	9			351
Test III.			19	42	120	105	24	30	19			349
Test IV.						39	115	99	31	12	8	304
Total...	7	58	165	277	311	276	194	162	59	12	8	1,319

The above table indicates that there was considerable variation in grade among those who took each of the Jewish History Achievement Tests. The greatest variation was found among those who took Test I. Those children varied from

Grade III in the elementary school to the second year in high school. What is the correlation between a child's score in Jewish history and his grade in the secular school? Do those children who have reached a higher grade in school score higher on the Jewish History Achievement Tests than those who are in lower grades?

The following table presents the correlations between grade in school and score on each of our tests:

TABLE XXI
CORRELATION BETWEEN GRADE IN SECULAR SCHOOL AND
SCORE IN JEWISH HISTORY ACHIEVEMENT TESTS

TEST	FORM	CORRELATION	PROBABLE ERROR	NUMBER OF CHILDREN
I	A	.5842	.0218	415
I	B	.5356	.0233	415
II	A	.4593	.0248	451
II	B	.4311	.0254	451
III	A	.4373	.0287	359
III	B	.5056	.0267	359
IV	A	.3136	.0344	304
IV	B	.2907	.0349	304
Average		.4447		

The correlations presented in the above table indicate a marked relationship between score in Jewish history and grade in secular school. The correlation is particularly high for those who took Test I. For Test IV the correlation is lowest. Most of those who took Test IV were either in the eighth grade or in the first two years of high school. There was thus less grade variation among them than among those who took the other tests. The average correlation between grade in secular school and score in Jewish history was .4447.

A more complete picture of the relationship between grade

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and score in Jewish history is obtained when we compare the average scores on the same test made by the pupils who were in different grades in the secular schools. These norms are presented in the following table:

TABLE XXII
NORMS ON THE JEWISH HISTORY ACHIEVEMENT TEST
BY GRADE IN PUBLIC SCHOOL*

TEST	FORM	GRADE IN ELEMENTARY SCHOOL						GRADE IN HIGH SCHOOL				COL- LEGE
		3	4	5	6	7	8	1st Yr.	2d Yr.	3d Yr.	4th Yr.	
I	A	9	15	23	29	33	38	31	43			
I	B	14	15	22	28	30	36	33	40			
II	A			17	17	21	23	27	31	32		
II	B			17	18	21	22	26	31	33		
III	A		8	11	11	16	22	21	21	22		
III	B		8	10	11	17	20	19	19	18		
IV	A						21	26	27	28	33	38
IV	B						19	25	26	26	32	34

The above table reads as follows:

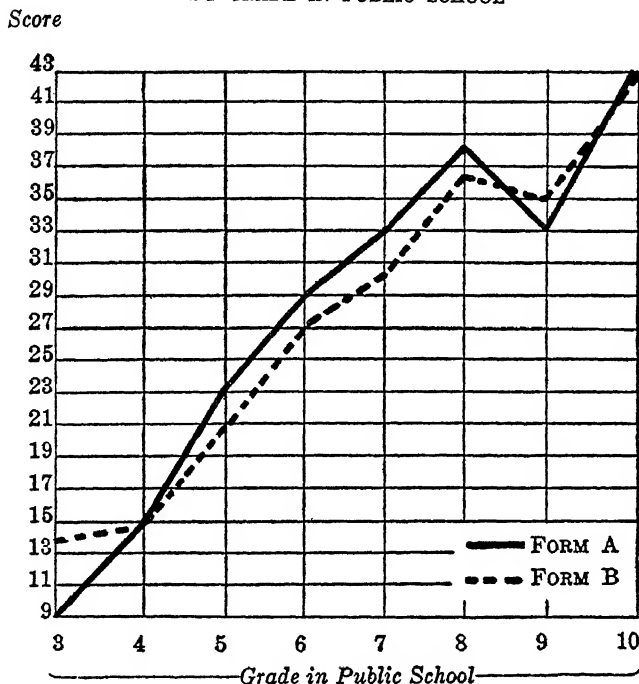
Those who were in Grade III in the elementary school made an average score of 9 on Test I, Form A, and a score of 14 on Test I, Form B. The other columns are to be read in similar fashion.

The preceding table reveals that the score in history increased consistently with grade in the secular school. This held true for each of our tests so far as the grades in the elementary school are concerned. The increase did not continue consistently through the high school. In fact, those

*For more detailed tables showing the number in each grade who took each of the four tests, see Appendix A, Tables A-30 through A-33, pages 198-199.

who were in the ninth grade scored lower on Test I than those of the eighth grade. This is shown in Figure IV. Similarly, on Test III the pupils of the eighth grade scored higher than

FIGURE IV
NORMS ON TEST I
BY GRADE IN PUBLIC SCHOOL



those of any year in high school. Within the high school group there is a consistent increase in score on Test IV from the first year to the fourth year, and those who were in college scored higher than any other group.

The positive relationship between grade in public school and score in Jewish history does not imply causation. Prog-

ress in the former does not necessarily *cause* a corresponding increase in the latter. It is quite likely that the correlation is due to such common elements as intelligence, age, and general experience which are among the factors that make for progress in secular school and also contribute toward achievement in the Jewish school.

CHAPTER XIII
TEACHERS' MARKS, REGULARITY OF
ATTENDANCE, AND ACHIEVEMENT

A. TEACHERS' MARKS IN JEWISH HISTORY
AND SCORES ON THE
JEWISH HISTORY ACHIEVEMENT TESTS

What is the correlation between a child's *marks* in Jewish history and his score on our objective tests? Do children who receive A or B score higher on these tests than those who receive C or D from their teachers?

We succeeded in obtaining the grades given by teachers to two hundred and seventy-two (272) children who took Test I and Test II of the Jewish History Achievement Tests. The children were then divided into groups according to their teachers' marks, and for each group we computed the average score on our tests.

The numerical values of the teachers' marks, as defined on the children's report cards were as follows:

A or Excellent	equal	95 to 100
B or Good	equal	80 to 95
C or Fair	equal	70 to 80
D or Poor	equal	69 or lower

Table XXIII presents the average scores in Jewish history by teachers' marks.

Table XXIII reads as follows:

The 51 children who took Test I and whose teacher's mark was A, made an average score of 39 on each form of this test. The 33 children who took Test II and whose teacher's mark was A made an average score of 29 on each form

of the test. The other columns are to be read in similar fashion.

TABLE XXIII
AVERAGE SCORE ON
THE JEWISH HISTORY ACHIEVEMENT TEST
BY TEACHERS' MARKS

<i>Teachers' Marks</i>		<i>A</i>	<i>B</i>	<i>C</i>	<i>D</i>
Test I	{ Number	51	72	17	4
	{ Form A	39	31	26	20
	{ Form B	39	30	25	20
Test II	{ Number	33	62	24	9
	{ Form A	29	28	25	18
	{ Form B	29	28	24	18

The above table reveals a consistent relationship between a child's score on the Jewish History Achievement Test and the grade assigned to him by his classroom teacher.

In spite of the fact that teachers' marks are to some extent subjective and that teachers differ in general standard of grading as well as in marking a given child's paper, those children who received better marks scored higher, as a group, on objective tests than those who received poorer marks from their teachers.

It will be noted that the teachers' marks were somewhat too high. Table XXIII shows that 31% were marked A, 49% B, 15% C, and only 5% were marked D. This indicates a definite tendency toward lenient marking. In a normal class there should be about 10% receiving A, about 20% B, about 40% C, about 20% D, and about 10% E or lower. The leniency of marking in the Sunday school tends to lower the correlation between teachers' marks and scores on objective tests. Despite this leniency, there is still a general consistency between teachers' marks and the results on our tests.

B. REGULARITY OF ATTENDANCE AT SUNDAY SCHOOL AND
SCORE ON THE JEWISH HISTORY ACHIEVEMENT TESTS

Do children who attend school regularly score higher than those who are occasionally absent? Does the score on the Jewish History Achievement Test decrease with the number of absences?

In order to compute this relationship it was necessary to have accurate data concerning each child's attendance. Such data were available for 138 children. The children were divided into three groups: high attendance (those who were not absent more than three times during the whole school year); fair attendance (those who were absent between four to nine times during the year); and poor attendance (those who were absent ten or more times during the year). The following table presents the average score on the Jewish History Achievement Test of each of these groups:

TABLE XXIV
NORMS ON THE JEWISH HISTORY ACHIEVEMENT TEST
BY NUMBER OF ABSENCES

NO. OF ABSENCES	0-3	4-9	10 AND ABOVE
Test I — Form A	40	39	38
Form B	40	39	38
Test II — Form A	30	28	26
Form B	30	28	25

There is a slight but consistent decrease in score with increase in the number of absences. The difference between the averages, however, is rather small. Those who were absent from four to nine times scored only one point lower than those who were absent ten times or more.

Apparently, children who are forced to be absent for one

reason or another find it possible to make up most of the work missed in the Sunday school. Repetition of subject matter probably helps a child to catch up with his class in spite of absence.

Similar results were found in studies of the relationship between regularity of attendance and achievement in the common branches of the elementary school. Thus, Strayer and Thorndike* state that "on the whole, the effect of absence is small until very large amounts of absence are reached." Dr. Keys reports† that "Up to 25 days (of absence during the school year) 60% of the absentees on their return make up for lost time and maintain their grade." Excluding the cases of truancy, children's achievement showed little correlation with regularity of attendance.

*Strayer, G. D. and Thorndike, E. L. *Educational Administration*, pp. 41-45 (Macmillan, N. Y., 1914).

†Keys, C. H. "*Progress Through the Grades*." Teachers College, Columbia University—Contribution to Education, No. 42, pp. 23-62.

CHAPTER XIV

SEX DIFFERENCES IN KNOWLEDGE
OF JEWISH HISTORY

Do boys and girls differ as groups in the average degree of achievement in Jewish history?

The girls of our population showed greater regularity of attendance (lesser number of absences) than the boys. In view of the fact that attendance was positively correlated with scores on our tests we expected the average score of the girls to be higher than that of the boys. The following table presents the averages for the two sexes on each test:

TABLE XXV

SEX DIFFERENCES IN THE KNOWLEDGE OF JEWISH HISTORY
ON TOTAL TEST

	BOYS	GIRLS
Test I		
Form A.....	30.5	24.3
Form B.....	28.6	24.1
Test II		
Form A.....	21.8	20.3
Form B.....	22.5	19.3
Test III		
Form A.....	18.0	17.0
Form B.....	17.2	16.4
Test IV		
Form A.....	29.5	24.7
Form B.....	26.9	22.8

The above table reads as follows:

The average of the boys was compared with the average

of the girls who took Test I. The average score of the boys on Form A was 30.5, and on Form B, 28.6. The averages of the girls were 24.3 and 24.1 respectively. The averages of boys and girls on fact and generalization questions* were also compared.† The average score of the boys was higher than that of the girls in all three comparisons—total score, fact questions, and generalization questions.

In all the tests the average or median scores of the boys were uniformly higher than those of the girls. The superiority of the boys held true for each of our eight tests. They scored higher than the girls in scores on fact questions as well as in items of generalization.

In order to discover whether there was any difference between school systems in the scores of boys and girls, we computed the averages for both sexes of each of the schools in which the tests were given. In each case the average score of the boys was consistently higher.

Similar sex differences were found on other tests in history.

On the Van Wagenen‡ Test of American History, the boys scored higher than the girls. The superiority of the boys held true for most grades and for each city in which the tests were standardized. This is consistent with our findings in the Jewish History Achievement Test.

The difference may be due to the fact that boys tend to like history. It was found that boys express preference for history as a school subject more frequently than girls.

Other studies in this field indicate similarly that boys are decidedly superior in history. According to Reed, "the differences are probably due to some native impulses which are stronger in boys than in girls; such as the impulses to adventure, fighting, and action."||

*Fact and generalization scores are taken up in detail in Chapter XV.

†See Tables A-34 through A-37, pages 200-201, Appendix A.

‡From Van Wagenen's *Manual for Scales in American History* (Bureau of Publications, Teachers College, Columbia University).

||Reed, Homer B., *Psychology of Elementary School Subjects* (Ginn & Co., 1927)

The superiority of the boys over girls in the Jewish History Achievement Test is probably due to a greater interest on the part of the boys in the type of history taught in our schools. It is also likely that the boys in our schools are a selected group. In the schools in which our tests were given the number of boys was somewhat smaller than the number of girls (with a ratio of 1 to 1.12). It is possible, however, that this difference is due to a sex difference in intellectual capacity in favor of the Jewish boys. It has been found that among Jewish children the sex difference in intelligence is more pronounced in favor of the boys than among non-Jewish children of the same age.*

*Maller, J. B., "The Intelligence of Young Jews," *Jewish Education*. III, 1.

PART FIVE
ANALYSIS OF RESULTS

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CHAPTER XV
FACT AND INTERPRETATION
IN JEWISH HISTORY

Two types of questions were included in the Jewish History Achievement Test, those dealing with factual information, and those involving interpretation. The former were included mainly in the sub-tests called True-False, Best Answer, and Completion, while most of the questions involving interpretation were placed in the tests of Best Reason, Matching, and Order. Two scores were obtained for each pupil, one based on knowledge of dates, names, and similar factual information, and another on the ability to perceive relationship and sequence, and to make generalizations.

Table XXVI gives the average scores of fact and interpretation for each test. It also gives the average score per one hundred questions.

The average on the interpretation questions was expected to be higher because some of those questions depended somewhat on intelligence and could be answered correctly even by those possessing little knowledge of Jewish history. Table XXVI reveals, however, that the average interpretation score was lower than the average fact score on most of our tests.*

Only on Test III, covering the period of the Second Commonwealth, was the interpretation score somewhat higher than the fact score. On this test, however, the average scores were in general lower than on any of the other tests. The

*The emphasis upon fact instead of interpretation was found to hold similarly true in the field of secular education. Osburn found that three-fourths of the work in history consists of reading and memorizing the contents of the textbook. Memory of dates is given much more emphasis than appreciation of the past. (Osburn, W. J., *Are We Making Good in the Teaching of History?*)

interpretation score was higher not because the children displayed exceptional understanding of this period, but because they knew so little of the facts that whatever score was made was based largely on interpretation.

TABLE XXVI
SCORES ON FACT AND GENERALIZATION
FORMS A AND B

TEST	FACT		GENERALIZATION	
	AVERAGE SCORE	PERCENTAGE OF MAXIMUM	AVERAGE SCORE	PERCENTAGE OF MAXIMUM
I-A.....	19.9	48	9.5	40
I-B.....	19.7	47	9.6	37
II-A.....	16.2	44	6.8	36
II-B.....	15.5	42	7.9	41
III-A.....	13.1	34	6.8	49
III-B.....	12.9	32	6.0	40
IV-A.....	16.1	40	12.3	36
IV-B.....	15.5	39	12.8	37
Average of A...	16.3	41.3	8.9	40.3
Average of B...	15.4	40.0	9.1	38.7
Average.....	15.9	40.7	9.0	39.5

These findings indicate the need for a reconstruction of the history curriculum in the Jewish school, with a shifting of emphasis from dates and names to interpretation.

Individual Peculiarities in Fact and Interpretation Scores. Some interesting individual differences were noted in the relation between fact and interpretation scores. In a few instances children made relatively high interpretation scores and extremely low fact scores. In general, however, the two sets of scores showed considerable consistency, and a high or low score in one was usually accompanied by a similarly

high or low score in the other. Table XXVII presents the correlations between fact and interpretation scores on each of the Jewish History Achievement Tests. It also shows the probable error of the correlations and the number of cases upon which the correlations are based.

TABLE XXVII
CORRELATION BETWEEN FACT AND INTERPRETATION SCORES

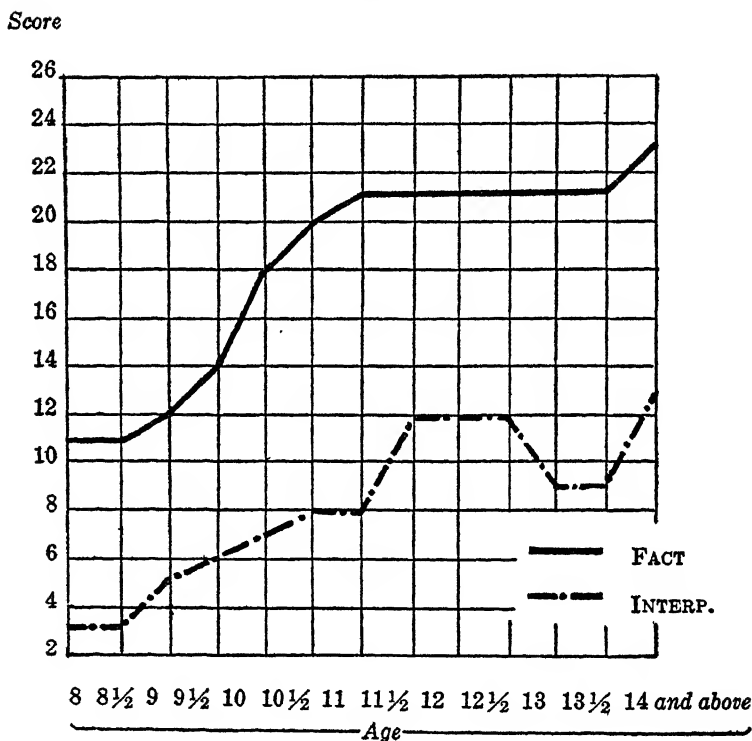
TEST	FORM	CORRELATION	PROBABLE ERROR	NUMBER OF CHILDREN
I	A	.6198	.02	421
I	B	.6087	.02	421
II	A	.5768	.02	456
II	B	.5974	.02	456
III	A	.4852	.03	368
III	B	.4639	.03	368
IV	A	.5817	.02	335
IV	B	.5648	.03	335

Age and Its Relation to Fact and Interpretation Scores. It has been shown in Chapter VIII that the score on the Jewish History Achievement Test increased with age. Is that increase equal for both the questions of fact and of interpretation? Figure V shows the increase in the two sets of scores with age. The figure, based on the results of Test I, Form A, reads as follows: Children of age 8½ made an average of 3 points on the interpretation items and 11 points on the fact items. Nine-year-old children made an average of 5 points on interpretation and 12 points on fact items, etc.

Figure V reveals that the increase in fact scores with age was slightly greater and more consistent than the increase in interpretation scores. The older pupils have probably had greater opportunity to acquire more factual information through mere contact with Jewish environment. This broader

contact did not, however, increase to the same degree their ability to interpret the facts.

FIGURE V
FACT AND INTERPRETATION SCORES
BY AGE
TEST I
FORM A

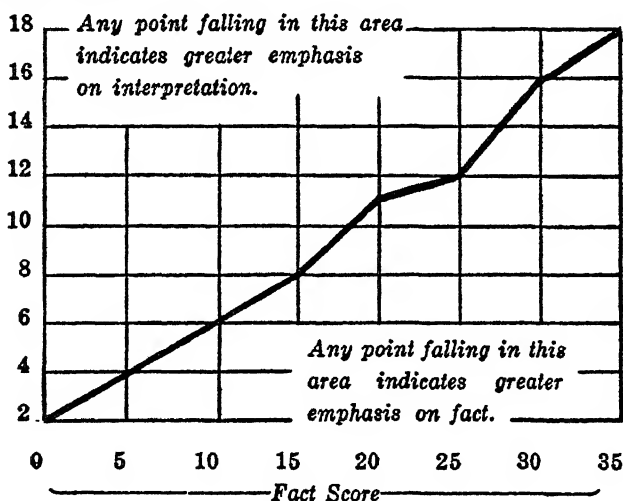


Scholastic Status and Its Relation to Fact and Interpretation Scores. We computed the average fact and interpretation scores for the accelerated, normal, and retarded chil-

dren in the secular school. Striking differences were found: Children who were retarded 3 years (-3) in secular school made 1 point on the interpretation questions and 5 points on the fact questions, while those who were accelerated 3 years made 8 points on interpretation and 29 points on fact questions. This is based on Test I.

FIGURE VI
FACT AND INTERPRETATION SCORES
TEST I

Interpretation



The analysis revealed that both fact and interpretation scores increased consistently with school status. Again the increase in fact score was greater than the increase in interpretation score.

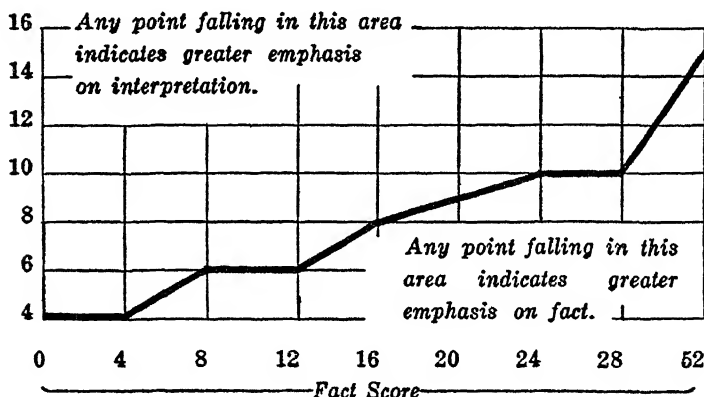
Evaluating the Relative Emphasis on Fact and Interpretation. The data presented above indicate the knowledge of facts and the ability to interpret possessed by children who were examined with the Jewish History Achievement Test.

No implication is made that this is the desirable or the ideal relationship. On the contrary, the evidence leads to the conclusion that the emphasis placed on interpretation and generalization in the teaching of Jewish history is inadequate.

A principal, however, may wish to compare his school with the schools we surveyed with regard to the *relative* emphasis on fact and interpretation. Such comparison may be complicated because of inequalities in age, intelligence, or

FIGURE VII
FACT AND INTERPRETATION SCORES
TEST II

Interpretation



years in school, all of which affect the scores. To eliminate these complications, we determined the interpretation score that corresponds to any given fact score in our population. This was done by computing the average interpretation score of those who made a given fact score. The results are presented in Table XXVIII and Figures VI, VII, VIII, and IX.

Table XXVIII reads as follows: On Test I, Forms A and B, those whose fact scores ranged from 0 to 4 had an average interpretation score of 2 points. Those whose fact scores

TABLE XXVIII

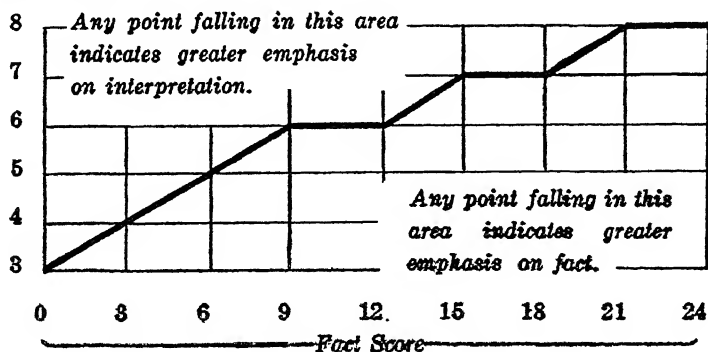
INTERPRETATION SCORES CORRESPONDING TO GIVEN FACT SCORES

TEST I		TEST II		TEST III		TEST IV	
FACT SCORE	INTERP. SCORE	FACT SCORE	INTERP. SCORE	FACT SCORE	INTERP. SCORE	FACT SCORE	INTERP. SCORE
0-4	2	0-3	4	0-2	3	0-3	10
5-9	4	4-7	4	3-5	4	4-7	9
10-14	6	8-11	6	6-8	5	8-11	11
15-19	8	12-15	6	9-11	6	12-15	12
20-24	11	16-19	8	12-14	6	16-19	15
25-29	12	20-23	9	15-17	7	20-23	21
30-34	16	24-27	10	18-20	7	24-27	24
35-39	17	28-31	10	21-23	8	28-31	30
40-44	19	32-35	15	24-26	8	32-35	34

ranged from 5 to 9 had an interpretation score of 4, etc. The columns for the other tests are to be read in similar fashion. When a given fact score is known it is possible to find the

FIGURE VIII
FACT AND INTERPRETATION SCORES
TEST III

Interpretation

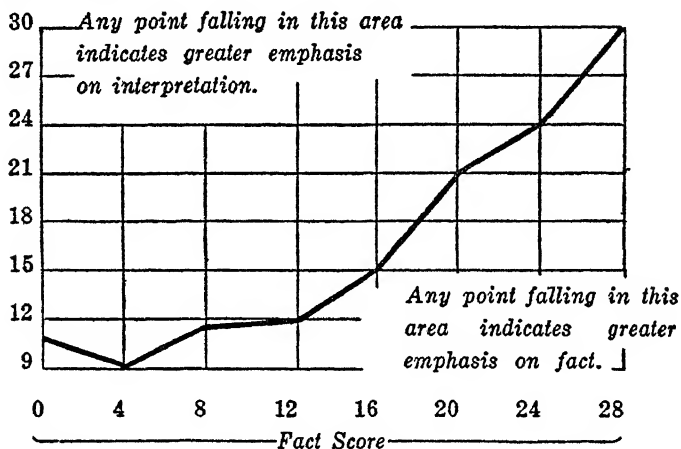


expected interpretation score from Table XXVIII. One is then able to determine whether the actual interpretation score is above or below the expected score.

Figures VI through IX present the same data in graphic form.

FIGURE IX
FACT AND INTERPRETATION SCORES
TEST IV

Interpretation



The following are the steps involved in comparing a given class or school with our standard population in respect to the relative emphasis upon fact and interpretation:

1. Obtain a fact and interpretation score on the Jewish History Achievement Test for each child.
2. Classify the children into groups according to their fact score, as indicated in Table XXVIII.
3. Find the average interpretation score of each group in the above classification.
4. Higher averages than those given in Table XXVIII in-

dicade greater emphasis on interpretation, while lower averages show greater emphasis on facts.

The comparison is more striking if one prepares a graph showing the relationship between fact and interpretation scores and compares it with the corresponding standard graph of Figures VI through IX. Any graph line falling above the standard indicates relatively greater emphasis upon interpretation while a graph falling below the standard indicates greater emphasis upon factual information.

CHAPTER XVI

A STUDY OF CHILDREN'S ERRORS ON THE JEWISH HISTORY ACHIEVEMENT TESTS

A child's score on a test, even on a standard test, is in itself of little diagnostic value. Such a score tells only how many of the test questions a given child answered and how many he failed to answer correctly. It gives little or no clue as to the reasons for the child's failure or the nature of his inability.

A test has diagnostic value to the extent to which it analyzes difficulties and isolates specific errors. Once the causes of failure are correctly diagnosed, the educator can proceed with his remedial treatment. It is for this reason that those who use objective tests are interested in analyzing their results to determine what the children did *not* know, as well as what they did know.

Such types of objective tests as the Best Answer and Best Reason, Matching, and Sequence, lend themselves readily to analysis of errors. Not only do these tests record the items which a child failed to answer correctly, but they also indicate which of the *wrong* answers he chose. Each of the above types of questions presents three or more wrong responses differing somewhat in degree of error. An analysis of the responses indicates the nature of the child's errors. It often reveals whether an error is due to mere ignorance or to misinformation.

Errors in Completion. The completion test, which is composed of statements in which critical words or phrases are missing, is even more useful in the study of children's errors and misinformation. This is different from the True-False Test, in which the child is required only to indicate whether

or not a statement is correct. In the Completion Test the child is given free rein to complete a statement as he pleases. All possible errors are thus revealed.

Aids in Scoring the Completion Questions. Another purpose of recording the analysis of errors is to help in the scoring of the Completion statements. As there is frequently more than one correct completion to a given statement, the scorer is often at a loss whether or not to give credit for certain responses which are not entirely correct. The key, of course, contains only those answers which are entirely correct. In the pages that follow we present practically all the answers encountered, both those which were, as well as those which were not given credit.

Although our decision concerning the correctness of an item is not infallible, it will be best to follow our decision in scoring if the results are to be comparable. The general principle followed in scoring these items was to credit only those responses which indicated that the child knew the historic event, and not to credit those which could have been obtained through mere guess work.

The analysis of errors is laborious and time consuming. Not only must each paper be scored, but the answers to each item must be recorded. We made such an analysis of the papers of 400 children. The answers to each question found in these papers were then tabulated.

The completion questions and the answers for each of the four tests of the Experimental Edition have been mimeographed. Errors found frequently are indicated by the percentage of children giving that answer. This analysis revealed the variety of children's errors and misinformation in the various periods of Jewish history.

Summary of Analysis of Errors, Test I. The following are some outstanding errors found in the answers to Test I. The percentage of children making each error is indicated.

Seventeen percent of the children stated that the Ten

Commandments were given at *Jerusalem*. Other locations mentioned were Ararat, The Temple. Only sixty-seven percent completed this statement correctly.

Thirty-five percent of the children said that Hannah was the *wife* of Samuel. Probably this error was so frequent because at the beginning of the story of Hannah, she is mentioned as the *wife* of Elkanah, rather than as the mother of Samuel. Only forty-nine percent gave the correct answer.

Many of the errors found may be classified under those due to lack of information, and those due to misinformation. In the statement "..... was the wife of Abraham," or "Saul belonged to the tribe of, " the errors seem to be due to lack of information. On the other hand the error made by twenty-eight percent of the children, that after the death of Moses, *Aaron* became the leader of the Jews, is probably due to a faulty association of ideas. The children may have remembered that the people came to Aaron when Moses was away, and thus thought that Aaron became the leader when Moses died.

In many instances a large number of children made the same error. In these cases it was considered important to discover the cause of the error. Incorrect answers were often due to lack of comprehension of the questions. This cause is evident in many of the incorrect answers. In the statement "Caleb was one of the who urged the Israelites to invade Canaan," the word *men* given by twenty-six percent of the children is not exactly a wrong, but an inadequate, answer. Similarly, the child who completed "Joseph was the favorite son of" with the word *father*, did not understand that the question required the *name* of Joseph's father.

Other errors were often due to careless reading or general lack of caution. The eleven percent of children who gave the name *Jacob* in the statement "..... sold his birth-right" probably thought that the question asked the name

of the person who *bought* his birthright. The children's confusion of the words "wife" and "mother," or "husband" and "father" probably was the cause of the error that "Hannah was the wife of Samuel" (thirty-five percent), or that "Laban was the husband of Rachel and Leah" (thirteen percent).

Peculiar Responses. Certain answers, peculiar and altogether irrelevant, are often understood only when psychologically analyzed. Of such nature is the following: "At the time the Hebrews entered Palestine it was known to them as the land of" This was completed by some children with the words "the Lame and the Blind." The answer appeared inexplicable at first sight. We found later that one history textbook reads: "Jerusalem was so well fortified that no great valor was needed to defend it. In fact it had become an adage that even the lame and the blind could defend Jerusalem." The children probably remembered this passage, and they identified Jerusalem with Palestine. In fact, one child said that "Palestine was known as the land of *Jerusalem*."

Easy Questions. A few of the questions were answered correctly by all who took the tests. This indicates that these questions were too easy. "It took Solomon seven years to build the" was correctly completed by all who answered it. "Deborah urged Barak to . . . against Sisera" was answered correctly by all who completed the statement. In both the above questions the answer depended little on actual information but largely upon the general understanding of the content of the statement.

In some instances the answer to a question was "given away" in a different question. For example: "Solomon's empire reached from . . . to Beer Sheba" was answered correctly by all children, because the phrase "from Dan to Beer Sheba" appeared previously in the same test. In the final edition of the tests these two questions are not included in the same form of the test.

Summary of the Analysis of Errors, Test II. The analysis of the errors on Test II revealed a preponderance of errors in questions concerning the kingdoms of Israel and Judah. This was largely due to confusion in reading as well as to lack of information. Eighteen percent of the children named the kingdom of Judah as the first to disappear. Thirty-nine percent thought Ephraim was in the Kingdom of Judah, while only twenty-five percent gave the correct answer. Thirty-two percent said Benjamin was in the Kingdom of Israel, while only twenty-four percent gave the correct answer. In the question, "The Cuthites were brought from the land of Assyria and settled in the land of," fifteen percent gave the correct answer, "Israel," whereas twelve percent named Judah.

In the question, "After Solomon's death his kingdom was divided into the Kingdom of Judah and the Kingdom of," there was of course a much smaller percentage of errors (five percent) since the context of the statement partly suggests the answer.

Fifty-seven percent said that the Jews were exiled to *Rome* in 586 B.C.E. This misconception was found particularly prominent in certain classes. The children in these classes probably had just learned of the destruction of the Second Temple by the Romans. The date 586 B.C.E. evidently meant little to them.

Ten percent of the children named Solomon as the first king of the Jews. His grandeur had been impressed upon these pupils so that Solomon was apparently the outstanding king in their memory.

Difficult Questions. A few of the questions proved to be too difficult. Only one percent of the children knew that the Moabite Stone of the ninth century tells that King *Omri* conquered Moab. None of those whose papers were analyzed knew that *Gad* was the name of one of the tribes on the other side of the Jordan. Only five percent knew that *David* cap-

tured Jerusalem and made it the capital city. Among the incorrect answers were many names of individuals and nations who captured Jerusalem in later days.

The statement: "After the death of Moses became the leader," was given in Test I and Test II. In the latter test only thirteen percent gave Aaron as an answer, while in the first test twenty-eight percent gave that answer. The percentage completing it correctly was approximately the same, fifty-four in the second test and fifty-one in the first. There was more diversity, however, among the incorrect answers on the second test.

Peculiar Responses. Among the peculiar answers in this test are the following two completions: "The Book of Deuteronomy was found in the reign of 586 B.C.E.," and the question immediately following, "In the year 586 B.C.E. the Jews were exiled to *Deuteronomy*." This seems to be the result of the tendency to carry over words and items from one statement to another.

Summary of Analysis of Errors, Test III. On this test many incorrect answers indicated a vague knowledge of the period, along with a confusion of the outstanding figures of the return from exile. The return from Babylon and the period of restoration are apparently given much more emphasis in school than the period of the exile itself. Only three percent of the children completed correctly the statement: "Isaiah II encouraged the people by his words toward the end of the *Babylonian* exile." Twelve percent cited Nehemiah as the man who encouraged the people. Seven percent gave Ezra, seven percent Zerubbabel, and four percent Joshua. All the leaders of the return and restoration were mentioned.

The Pharisees and the Sadducees were referred to as a communistic party by eleven and nine percent, respectively. Only ten percent named the Essenes. Although the names of the parties were known, their doctrines were probably understood by very few of the pupils.

Only two percent knew that the capital of Persia was Shushan. This is usually learned incidentally along with the story of Esther, and hence is not stressed. Ten percent gave Teheran, Persia's present capital; many eastern cities such as Bagdad, Smyrna, and Alexandria were mentioned.

Twenty-seven percent gave Mt. Sinai as the location of the Samaritan temple. The first mountain to suggest itself in any religious connection is Mt. Sinai, about which the children have heard since their first year in Sunday school. Various other mountains were mentioned.

Eleven percent thought *Joshua* read the Law of Moses to the people. The statement as completed by one child read "Jesus read the Law of Moses to the people."

The children who had heard that Herod was known as a great builder concluded, apparently, that he must have rebuilt the fortifications of Jerusalem; hence nine percent gave Herod as the completion in the statement "..... rebuild the fortifications of Jerusalem."

Peculiar Responses. Moses was thought to have encouraged the people toward the end of the Babylonian exile. Probably the children confused *exile* with *exodus*.

One child thought that Aristobulus and Hyrcanus were Pharisaic teachers. The idea of pairs of teachers was probably taught, and so, seeing two names linked together, this pupil inferred that they must have been one of those pairs of Pharisaic teachers.

Summary of the Analysis of Errors, Test IV. Here the incorrect answers were again numerous, and diverse in nature. Some of the errors were probably the result of misleading suggestions. Eight percent of those tested said that Sabbatai Zevi posed as *a faithful Jew*, probably because in one of the true-false questions in this test that expression was used to describe him.

Thirteen percent had "Spinoza was *disliked* by the rabbis of his time because his views differed from theirs," six percent

had "hated," others had "criticized," "despised," etc. The contents of the statement suggests such general completions.

Thirteen percent thought Weizmann a leader in Reform Judaism. Thirty-eight percent thought Reform Judaism originated in the United States. These children were probably taught more about the spread and manifestation of Reform Judaism in America than in any of the other countries.

Twenty percent of the children gave the *Mishneh Torah* as the name of a book on Jewish philosophy which Maimonides wrote. Not a single child mentioned *The Guide for the Perplexed*. The teachers probably made little reference to this work. Other philosophic works, not by Maimonides, such as the *Kuzari* and *Faith and Knowledge* were given.

The confusion in the chronology of events was marked. The date of the Jewish expulsion from Spain was given as 200 B.C., 100 C.E., 1200 C.E., and 1700 C.E., by different children. Ten percent of the children thought that Mendelssohn lived in the nineteenth century, twelve percent gave the seventeenth. Other centuries mentioned were the third, eleventh, twelfth, thirteenth, and fifteenth. The date of the opening of the Hebrew University was given correctly by only twelve percent of the children. The wrong dates ranged from the year 700 to 1927.

It will be noted that children find it somewhat easier to give the name of the country in which an event occurred than to give the date of its occurrence. Ninety-two percent of the children knew that "The Jews were banished from *Spain* in 1492." In another question where the same statement was given but the date was left out only eighty-four percent completed it correctly.

Attempts to guess, when knowledge failed, resulted in peculiar responses. Thus, Joseph H. Herz was given by one child as *chief justice*, by another as *chief of police* of England.

The statement "Baruch.....lived in the seventeenth century" was completed correctly by fifty-nine per-

cent, while forty-one percent left it blank. The name Baruch is comparatively rare, and the children who did not know of Spinoza apparently found no names to substitute.

Analysis of Errors: Multiple Choice. In a multiple choice test the number of incorrect replies is limited, and hence we do not learn so much about individual idiosyncrasies of thought as we do when we analyze the answers to completion questions, in which the child has a more or less unlimited choice of responses. However, there is some value in studying the wrong answers to a multiple choice test. If a majority of children check any particular wrong answer, we may infer that this is a point on which many have been misinformed, and one which requires reeducation. It is also interesting to see how the incorrect answers are scattered amongst the various choices. Sometimes the majority check one incorrect answer, and very few check the others. These are definite instances of misconceptions. In questions where the percentages checking wrong answers are evenly distributed among all the choices, the errors are most probably due to mere guessing. The erroneous answer checked by a large number of children frequently resembles the correct reply in form or in content. Through such analysis we also learn what types of errors are most prevalent, whether children err most frequently in questions involving dates, names of people, or names of places.

The most prevailing errors found in the answers to each item of the Multiple Choice tests were tabulated and the percentage of children making each error was computed. The following is a summary of this analysis, and a discussion of the causes of some of the errors.

Test I. On this test in particular the children showed little knowledge of Palestinian geography, both as to location and description. 29 percent said the "Mediterranean Sea is *north* of Palestine;" 20 percent said it was *south* of Palestine. 31 percent said "Egypt is *northwest* of Palestine." 33 percent

said the "Lebanon Mountains were noted for *their fruit*."

In this test, as in the other three, the children made many errors of generalization and causation. Thus, 34 percent answered "The effect of the Hebrew failure to conquer the Canaanites on entering Canaan was *to make them brave*." 36 percent said that "Hanukkah commemorates the victory over the *Egyptians*." 23 percent said "Solomon's love of display resulted in making the Hebrews *wealthier*."

The tendency on the part of the children to choose the first of the four answers as the correct one probably explains a number of prevailing errors. For example, 71 percent of the children said "Saul first fought against the *Philistines*." The word "Philistines" was given in the test as the first of the four answers, and thus so many of the children chose it as the correct answer. Similarly, 35 percent said "*Deborah* was the woman who helped the Israelites on condition that her family and herself be spared."

Test II. This test, covering the Two Kingdoms and including a considerable number of names and places, was found to be more difficult than the period covered in Test I. There were in general many more errors and misconceptions. The children displayed considerable confusion about the lives and teachings of the prophets. 31 percent said "*Jeroboam* was the king who almost won a victory against Syria and was mortally wounded on the battlefield." The names Elijah and Isaiah were given most frequently. 35 percent said that "Elijah was the prophet to whom the vision of the Temple appeared." 24 percent answered that "*Isaiah* said, 'I hate, I despise your feasts, and I take no delight in your solemn assemblies.'"

Here, too, there was misunderstanding of generalization and relationships. 54 percent said "Many nations attempted to conquer Palestine because it was *one of the richest lands*." There was confusion over causes for celebrating holidays: 37 percent answered that "Hanukkah celebrates the victory over

the *Egyptians*"; 24 percent said, "The *birth of Moses* is celebrated at present as a holiday."

A tendency to choose the first of the answers given was again evident when definitions of unknown terms or names were asked for. Thus 60 percent said that "Bashan was the name of a *priest*." 40 percent said "Asherim were *people*."

Test III. In this test, as in the one preceding, the bulk of errors was due to confusion of the names of various kings and prophets and the periods in which they lived, and to a tendency to choose the names which were most impressive. Thus, 51 percent said "*Nebuchadnezzar* was the king of the Persians and Medes who defeated the Babylonian king." 43 percent answered "*Jeremiah* was the prophet who lived in Judea after the return from Babylon." 60 percent said that "The synagogue was first established in the days of Solomon." Apparently, the children remembered the glory and splendor of Solomon's Temple and concluded that that was the beginning of the synagogue. 40 percent answered that "The first great prophet of the Exile was *Elijah*." The children saw the words "first great prophet," and, having been impressed by the name of Elijah, they named him. 27 percent answered "*Nehemiah* was appointed governor over Judea in 586 B.C.E." Nehemiah was known to these children as the later governor of Judea. They disregarded differences in date and circumstances.

Misunderstanding of relationship and causation was apparent here, too. 53 percent answered that "Contact with the Babylonians taught the Jews to worship *Babylonian gods*." 34 percent said "The orthodox synagogue does not have music during services in order *not to distract people from their prayers*." 23 percent said "The rise of Zionism is due to *new methods of agriculture*."

Test IV. This test was given only to Grade VIII and the high school. The number of errors was nevertheless surprisingly high. 89 percent said "The Talmud was written in

Hebrew." 46 percent thought that "The center of Jewish learning after the destruction of the Temple moved to *Spain.*" 23 percent answered "The Jews had never been kept out of *England.*"

In this test also we find many errors in generalization and causation. Thus, 22 percent answered that "The building of the Temple helped *estrangle* the people from God." 37 percent said "The Zionist Movement caused *many Jews to come to America.*"

The analysis of errors found in the answers to both Completion and Multiple Choice questions was presented somewhat in detail in order to point out not only the lack of information but also the degree and prevalence of certain misinformation and erroneous notions. Such specific knowledge of the children's misconceptions will help to direct the teacher's attention where it is most needed.

In a number of places we ventured suggestions as to the genesis of the errors, while in a few instances the cause of the error was thought obvious. A number of tendencies leading to errors were found. The tendency of children to check the first answer they encountered caused a great many errors in the Best Answer and Best Reason Tests, as evidenced by the larger number of errors in all cases where the first answer was erroneous. Similar in result was the tendency to respond too hastily, before the complete statement was read. The causes of many of the prevailing errors, however, remain untraced, and the errors are to be fathomed only by individual follow-up and further study.

CHAPTER XVII

PROGRESS AND ELIMINATION OF ERRORS

Certain questions were repeated on each of the Jewish History Achievement Tests. From these questions it was possible to determine whether the percentage of correct responses to a given question increased from grade to grade, and whether the percentage of errors showed a relative decrease. From the data on these repeated questions we may learn whether these misconceptions are retained as the children progress in their study of Jewish history. By noting the number of children who left the question unanswered we may also learn whether the question was answered with the same amount of confidence in the various grades.

Such an analysis was made of the answers to each question repeated in Tests I-IV. The analysis revealed that in most of the questions the percent of children who answered correctly the repeated question increased from Test I to Test IV, while the percentage of erroneous responses decreased accordingly. The following table shows the responses to five of the questions (of "Best Reason") which were included in each of the tests.

TABLE XXIX
ANALYSIS OF RESPONSES TO REPEATED QUESTIONS

	TEST I	TEST II	TEST III	TEST IV
I. The Jews celebrate Purim because their ancestors				
1. _____ were saved from the plot of Haman	76	85	93	95
2. _____ were freed from Egypt	6	4	3	3
3. _____ returned from the Babylonian Exile	4	3	0	0
4. _____ reached Canaan	5	4	0	0
Blank	9	4	4	2

II. The Jews celebrate Hanukkah

1. _____ to commemorate a victory over the Babylonians	16	20	15	15
2. _____ to commemorate a victory over the Assyrians	10	9	31	31
3. _____ to commemorate a victory over the Syrians	18	28	28	36
4. _____ to commemorate a victory over the Egyptians	36	37	17	10
Blank	20	6	11	8

III. The Festival of Shabuoth is celebrated because

1. _____ Israel was freed from Egyptian slavery	22	23	23	11
2. _____ Israel received the Law at Sinai	35	45	57	79
3. _____ Israel was saved from the Romans	2	9	5	7
4. _____ Israel returned from the Babylonian Exile	16	11	6	..
Blank	25	12	9	3

IV. Einstein is world-famous because

1. _____ he is a Jew	10	16	7	2
2. _____ he is a great musician	11	10	6	0
3. _____ he is very rich	1	0	3	0
4. _____ he is a great scientist	71	72	77	96
Blank	7	2	7	2

V. The Joint Distribution Committee functioned during

1. _____ World War	50	57	73	73
2. _____ French Revolution	4	8	9	10
3. _____ Civil War	2	4	2	1
4. _____ American Revolution	3	7	6	2
Blank	41	24	10	6

Table XXIX reads as follows: The question about the cause of the celebration of Purim was answered correctly by 76% of those who took Test I, by 85% of those who took

Test II, by 93% of those who took Test III, and by 95% of those who took Test IV. The other three lines give the percentage of children checking each of the three erroneous answers.

The percentage of children who answered this question correctly thus increased consistently from the lower to the higher grades. The other items show a similar tendency toward a decrease in the percentage of incorrect responses.

There were, however, a number of repeated items for which the percentage of correct answers did not increase from Test I to Test IV.

This is shown in the table below:

TABLE XXX
ANALYSIS OF QUESTIONS REPEATED IN ALL TESTS

	TEST I	TEST II	TEST III	TEST IV
Which of the following events is celebrated even today?				
1. _____ the Division of the Kingdom under Jeroboam	4	4	0	2
2. _____ the Exodus from Egypt	62	56	54	77
3. _____ the building of the First Temple in Jerusalem	10	14	17	15
4. _____ the birth of Moses	12	24	20	4
Blanks	12	2	9	2
The Festival of Passover is celebrated because it reminds us of				
1. _____ the giving of the Law	0	2	2	2
2. _____ the deliverance of the Hebrews from Egypt	96	89	85	94
3. _____ the time of the gathering of first fruit	2	6	4	2
4. _____ the blowing of the shofar	1	1	4	1
Blanks	1	2	5	1

A few questions were repeated only in Tests I and II, or in Tests III and IV, as shown in the following table.

TABLE XXXI
ANALYSIS OF QUESTIONS REPEATED IN TWO TESTS

	TEST I	TEST II
Mattathias refused to worship strange gods because		
1. _____ he believed in only one God	83	87
2. _____ he was narrow-minded	0	4
3. _____ he wanted to show off	1	2
4. _____ his sons prevented him	1	3
Blank	15	4
	TEST III	TEST IV
One of the main causes of the rise of Zionism was		
1. _____ the rich soil of Palestine	7	5
2. _____ anti-Semitism	35	61
3. _____ prosperity in Palestine	18	20
4. _____ new methods of agriculture	23	10
Blank	17	4
	TEST III	TEST IV
The orthodox synagogue does not have any music during the services		
1. _____ because the Bible forbids music	7	7
2. _____ the Jews do not like music	1	0
3. _____ in order not to distract people from their prayers	34	47
4. _____ in memory of the destruction of the temple	53	43
Blank	5	3

Again we note an increase in the percentage of correct answers in two out of the three repeated questions. In the third repeated question there is a decrease in correct answer. This is because an increased number of children among those taking Test IV thought that the orthodox synagogue does not have music during the services in order not to distract the attention of the worshippers.

There were also a number of true-false questions which were included in more than one test. These are shown in the

following table. The percentage of correct responses is indicated for each test.

TABLE XXXII
ANALYSIS OF REPEATED TRUE-FALSE QUESTIONS

	PERCENTAGE OF CORRECT RESPONSE	
	TEST I	TEST II
1. The first king of the Jews was Saul	92	83
2. David showed kindness to the house of Saul	88	89
3. The First Temple was dedicated during the reign of David (false)	58	86
4. Jews accompanied Columbus on his first trip to America	43	54
5. Peter Stuyvesant welcomed the Jews to New Amsterdam (false)	65	52

In 3 out of 5 cases the percentage of correct responses increased from Test I to Test II. The highest increase was noted in the third question, from 58 to 86 percent. This question was stated in Test II in a slightly different form from that of Test I. In the first test it was given as a false statement and read, "The First Temple was dedicated during the reign of David," while in the second it was given as a correct statement and read, "The First Temple was dedicated during the reign of Solomon." More children are likely to answer *true*, and this may partly explain the rise from 58% in the first to 86% in the second.

A Repeated Completion Question. The following completion item was given in Test I and Test II: "After the death of Moses became the leader."

In Test I, 51% and in Test II, 54% answered it correctly. Of those who took Test I, 28% gave Aaron as the answer; of those who took Test II, only 13% gave that as the answer. The wrong completion of Test II included a greater variety of names than those of Test I. The children had apparently a greater store of names upon which to draw.

Summary. On some of the repeated questions, the proportion answering correctly increased from the lower to the higher grades, while on other questions there was no such increase. These latter items of Jewish history apparently do not receive adequate emphasis. Some errors seem to persist from the lower to the higher grades in Sunday school.

CHAPTER XVIII

OVERLAPPING OF SUBJECT MATTER

To what degree does the subject matter taught in one grade in the Jewish school overlap with the subject matter taught in preceding or succeeding grades? Does such overlap, where it exists, reveal mere repetition resulting from lack of organization and integration of the curriculum, or does it indicate that the material covered in one grade is reviewed and further developed in another grade?

These are problems of extreme importance. There is no doubt that needless repetition is pure waste of effort on the part of teachers and pupils. Furthermore, such repetitiousness may breed antagonism toward the Jewish school and destroy whatever interest in Jewish history had been developed in earlier grades.

This problem of overlap applies to the secular as well as to the religious school. Educators have recently devoted considerable attention to it. One investigator in this field (Dr. Koos) found that there is 36.4 percent overlap between the curriculum of the high school and that of the first two years in college.* In the Jewish school the problem is somewhat less complex because of the limited number of subjects of instruction and the smaller range of school years.

In order to determine the real overlap, it is necessary to know exactly what is actually taught in each grade. The official curriculum of a school is of little value for the determination of the actual items taught in class. Ordinarily the curriculum indicates only the general period to be covered in a grade. Such a curriculum will, of course, reveal no overlap.

*Osburn, W. J., *Overlapping and Omissions in Our Courses of Study* (Public School Publishing Co., Bloomington, Ill., 1928).

Even where the curriculum specifies the exact material to be taken up in each grade, one cannot be too certain that there will be no overlap in actual classroom instruction. It is the excessive number of repetitions of well-known items and the lack of emphasis on others that results in over-learning and under-learning. Upon what little provocation will the average Sunday school teacher revert to such general material as the life of the patriarchs, or the story of Joseph!

The examinations which the teacher prepares is one indication of what has actually been taught in the classroom. In fact, the items included in a test reveal not only what was taught, but what was sufficiently emphasized, and what the teacher expected the children to remember. A full set of final examinations used in a school at the end of a given year affords an opportunity for the study of overlap of subject matter throughout the grades.

We secured complete sets of final examinations given at the end of the school year in June, 1929, in three representative Sunday schools, which will be referred to as Schools M, C, and T. The content of each examination was then tabulated. The abstracts of the examinations indicated that in School M there was a considerable amount of overlap of subject matter from grade to grade. The period covered in the test of Grade IV ranged from Joshua through David, while the test of Grade V included almost the same period, from Eli through Solomon. Apparently most of the period taught in Grade IV was also taught in Grade V. There were questions on Joshua in the tests of Grades III, IV, and V. There were items on Eli and Samuel in the tests of Grades IV, V, and VI, while items on Isaiah appeared in the tests of Grades V, VI, and VII.

The fact that certain subject matter is taught in the two successive grades is of course no conclusive proof of repetition. It is possible that the higher of the two grades has been retarded for some reason, and the teacher is therefore taking

up material which is normally taught in a lower grade. For one group we therefore obtained the final examinations given in two successive years (1928-1929) that is, the test given in Grade IV and the test given to the same group in Grade V. The contents of the examination for Grade IV included the period of the judges. Seven out of the ten questions asked of Grade V in 1929 had been asked of the same group of children at the end of their stay in Grade IV in 1928. This is a striking example. About seventy percent of overlap of instruction occurred within one classroom in two successive years.

As far as items on religion and Jewish practices are concerned, the overlap was even more marked. Each one of the tests on religion throughout the grades of School M contained questions on the Ten Commandments. A vague question asking for the child's reasons for being proud of his Jewishness was repeated in the tests of Grades III, IV, V, VI, and VII. A similarly vague item, "What has the Sunday school done for you?" was asked throughout the grades.

The items that appeared in the final examinations of School C revealed a different situation. In this school the curriculum was extremely well integrated, and was followed carefully in classroom teaching. In this school the whole range of Jewish history from its beginning to the present was given in Grades III, IV, and V. From Grade VI through the high school the complete history of the Jews was repeated and reviewed in a more intensive manner. The tests of Grades III, IV, and V did not overlap with one another, but they did overlap with the tests of Grades VI, VII, VIII, and high school. This was to be expected on account of the concentric plan of the curriculum in this school.

The contents of the final examinations given in School T showed a strictly chronological order of subject matter. The tests were apparently prepared by the principal. No item of the test of one grade was found to overlap with that of an-

other. Although it indicates well defined organization of the curriculum and administrative efficiency, it is questionable whether such hard and fast lines should be drawn between the subject matter of the different grades. Undoubtedly, many phases of the early periods would be understood more intelligently by pupils of the upper grades.

The above analysis indicates, then, that schools differ considerably from one another in the matter of repetition of subject matter. The contents of the examinations revealed that in one school (perhaps the most typical of Sunday schools) there was much overlap of instruction in consecutive grades, in another school the range of Jewish history was taught in two cycles, while in still another the curriculum was too strictly chronological in nature.

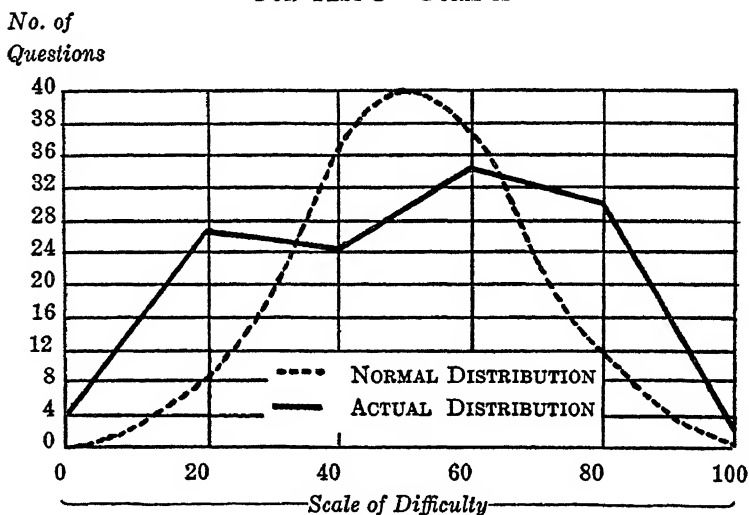
Overlap of Instruction as Revealed by Standard Tests. The questions included in the Jewish History Achievement Tests represent a careful selection of history items from various textbooks and teachers' examinations. These ranged from very difficult questions, which no one answered correctly, to very easy ones, which were answered correctly by all the children tested. The distribution on the basis of difficulty was expected to be *normal* or *uni-modal*, that is, a few items were expected to be very easy and a similarly few items, very difficult, while the majority of items were expected to be of average difficulty. (See "Normal" distribution of Figure X.) In reality, the distribution of items was somewhat *bi-modal*, that is, a large number of items were found to be easy while a large number of other items were found to be extremely difficult, as shown in Figure X.

This is probably the result of the repetition of certain items at the cost of others. The repeated items become known even to the poorest in the class, while the overlooked items remain unknown to even the best pupils.

An analysis of the percentage of correct responses to each question within successive grades revealed that while for

some questions the percentage of correct responses increased from grade to grade, there were many items for which there was no such increase, and some for which there was even a decrease of correct replies. Numerous errors were found to

FIGURE X
DISTRIBUTION OF DIFFICULTY SHOWING OVERLAP
FOR TEST I — FORM A



persist throughout the grades. Apparently, there was enough repetition of some items from grade to grade to raise the percentage of children knowing them. Neglected items were as unknown in the upper as in the lower grades.

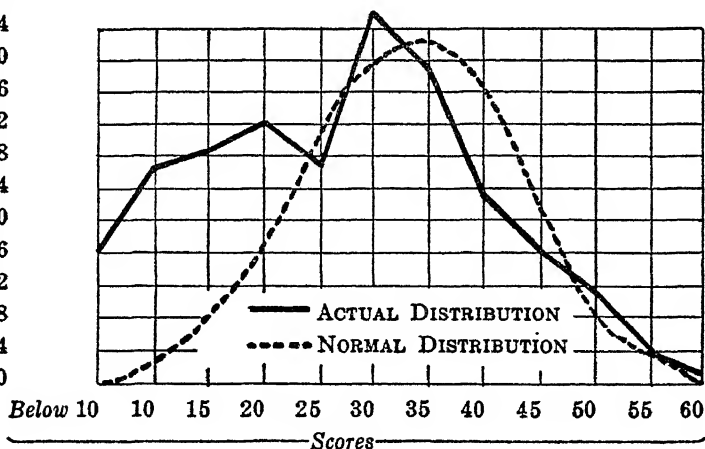
A similar tendency is revealed from a comparison of the actual distribution of scores in the various grades with the "normal" distribution of scores. (See Figure XI.) In the upper grades there was found a greater number of children who made a *fair* score, and a smaller number of children who made very *poor* scores. There was, however, no correspond-

ingly greater number of children in the upper grades who made very high scores. Apparently there was enough repetition and overlapping from grade to grade to allow more children to make a fair score and to eliminate very poor scores, but there was not enough additional information acquired to allow more children to make high scores. The number of cases at the upper end of the scale, therefore, showed no corresponding increase. The result was a restricted and somewhat bimodal distribution with a preponderance of

FIGURE XI
DISTRIBUTION OF SCORES ON TEST I — FORM A
IN GRADES 3, 4, 5

No. of
Cases

44
40
36
32
28
24
20
16
12
8
4
0



cases at the lower end as well as near the center of the scale. As pupils progress through the grades of the Sunday school, the number of children knowing something of Jewish history increases, but there is no corresponding increase in the number of children mastering the subject of Jewish history.

Overlap of Subject Matter Revealed from Observation of Classroom Instruction. Additional evidence of repetition and overlap of instruction was gathered from a study based on stenographic reports of lessons in the Sunday school. A number of classes were observed during the whole school year by competent stenographers. Everything the teacher or pupils said and did was recorded.* A tabulation was made of the number of items repeated by the teacher. In Grade IV about 52 percent of the narratives presented by the teachers throughout the year were repeated verbatim in two or more lessons. In view of the fact that the instruction consisted mostly of telling simple stories, the repetition added little to the children's knowledge, and resulted in the loss of interest and in fruitless overlearning.

*The results of this research and samples of these stenographic reports of 300 lessons will be published by the Department of Synagogue and School Extension.

CHAPTER XIX
CLASSIFICATION OF PUPILS ON THE
BASIS OF ACHIEVEMENT

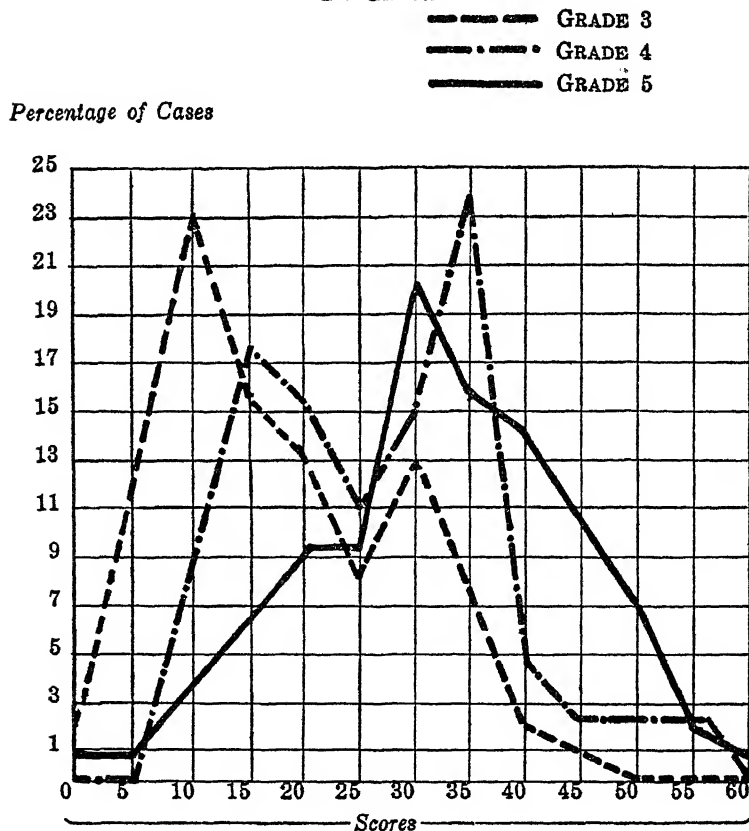
The analysis of the results of the Jewish History Achievement Tests revealed some striking errors in the classification of pupils into grades. One would naturally expect the children of a higher grade to know more than those of a lower grade. This was found to hold true only with regard to the *average* scores. Analyzing the individual scores, we found in some schools numerous discrepancies in the classification of pupils. Figure XII shows the distribution of scores on Test I, Form A, made by 268 pupils of Grades III, IV and V in several schools. The figure shows the percentage of pupils of each grade obtaining a given score. The overlap of the distributions is amazing.

Similar degrees of overlap were found in the distribution of scores by grade on the other tests. Thus, 41 percent of the pupils of Grade V in School M scored above the average of Grade VI in that same school on Test II, Form A. Similarly, more than one-third of the pupils of Grade VI in that school scored lower than the average of Grade V. Whatever the causes of this situation, individual pupils as well as classes would greatly benefit by a reclassification in which the superior pupils of Grade V would be placed in Grade VI, while the inferior pupils of Grade VI would be placed in Grade V.

There are, however, other factors besides achievement to be taken into consideration in the classification of pupils into grades and sections. These include such factors as age, grade in public school, and intelligence. Let us now turn to a consideration of these factors and the extent to which they affect the grouping of pupils in the Sunday school.

Classification of Pupils in the Sunday School. The method of classifying pupils into grades and classes presents an im-

FIGURE XII
DISTRIBUTION OF SCORES ON TEST I — FORM A
By GRADE



portant educational problem. Educators agree that it is desirable to have within a classroom as much homogeneity and

as little diversity as possible. But individual differences among the pupils are so varied and numerous that it is practically impossible to form a group whose members are alike in every respect.

The problem is therefore: what are the most important factors to be considered in grouping? Shall pupils be classified on the basis of age, so that within a classroom all children will be of equal age, and thus of equal maturity and of similar interests? Shall they be classified on the basis of intelligence or brightness, so that they may move and progress at an equal pace? Shall they be classified on the basis of achievement in each given subject of instruction, so that there will be no unnecessary repetitions or omissions of subject matter? In the modern school each of these three criteria is utilized in grouping, but schools differ in the relative emphasis placed on each factor. Pupils are usually grouped into *grades* according to age and achievement, and into *sections* according to intelligence. The different sections within a grade, though taking up the same subject matter, differ in degree of thoroughness with which the subject is studied.

In the Sunday school, where the classes meet ordinarily only once a week and where only one or two subjects are taught within a class, the factor of equality of age is not of primary importance. The factors of achievement and intelligence are probably of greater importance. The former determines *what* is to be taught, and the latter determines *how* it is to be taught.

Table XXXIII gives the age grade distributions as found in the regular grades of twenty Sunday schools of New York. It is based on the data gathered by the Communal Survey of New York.*

Table XXXIII reads as follows:

*See "Forty Years of Reform Jewish Education" by Rabbi Jacob B. Pollak, *Yearbook of the Central Conference of American Reform Rabbis*, Vol. XXXIX.

TABLE XXXIII
AGE-GRADE DISTRIBUTION IN TWENTY NEW YORK SUNDAY SCHOOLS

Age Group	Grade	Kon.	I	II	III	IV	V	VI	VII	VIII	Con- firm.	Total	Percentage of Total
5		21	34									55	1.6
6		55	73	17								145	4.2
7		39	79	170	2							307	8.9
8		11	46	142	21		7					339	9.7
9			35	44	236	195	36	3				549	15.8
10			13	2	139	161	131	44	1			491	14.2
11			7	1	54	168	144	105	34	8		521	15.0
12			3		34	73	135	144	134	36	28	587	17.0
13					11	22	26	121	93	66	89	428	12.3
14						1	1	2	4	21	7	36	1.2
15						1			1	3		5	0.1
TOTAL		126	290	376	603	644	480	419	267	134	124	3,463	100.00
Average Age		6.8	7.5	8.0	9.7	10.6	11.5	12.4	12.7	13.3	13.3	10.3	
Under Age			34	17	17	23	43	47	35	44	28	288	
Normal		76	152	312	348	356	275	249	227	87	96	2178	
Over Age		50	104	47	238	265	162	123	5	3		997	
% Under Age			11.7	4.7	2.8	3.6	8.9	11.2	13.1	32.8	22.6	8.3	
% Normal		59.4	52.4	83.0	57.7	55.3	57.3	59.4	85.0	64.9	77.4	63.0	
% Over Age		40.6	35.9	12.3	39.5	41.1	33.8	29.4	1.9	2.3		28.7	

There were 55 children 5 years of age. Of this number, 21 were in the kindergarten and 34 were in the first grade. Of the 145 pupils of age six, 55 were in the kindergarten, 73 were in Grade I, and 17 were in Grade II. The other columns of the table read similarly.

The heavy lines indicate the normal age for any given grade. We have adopted a normal standard of two years for each grade. (In the secular schools $1\frac{1}{2}$ years are usually considered the normal standard.) Thus, for the kindergarten the ages 5 and 6 are normal. For the first grade ages 6 and 7 are normal. Those in Grade I who are below 6 are under-age, or accelerated, and those above 7 are over-age, or retarded.

The age distribution in the high school department and those in special classes were not included, because conditions in those classes vary so much that comparisons would have little meaning. The table deals then, only with the elementary grades of the Sunday school.

The table presents also the average age of the pupils of each grade and the number and the percentage of accelerated, normal, and retarded pupils within each grade.

Table XXXIII reveals a surprising variety of age within the grades. Thus, children of the kindergarten were found to vary from 5 to 9 years of age. In the first grade the variation in age ranged from 5 to 13.

This table is composed of data received from twenty different schools. These schools differ from one another in the manner of numbering their grades. Thus, what is called Grade I in one school may be called Kindergarten or Grade II in another school. When the data of different schools are put together there appears to be a much greater variety of age per grade than is actually the case in any one of the schools.

A more accurate picture of the classification of pupils into grades will therefore be obtained by an analysis based on the age-grade distribution in one representative Sunday school.

The age distribution by grade in Sunday school, and the age distribution of the same pupils by grade in secular school have been computed and are available. Those age-grade distribution tables reveal two significant facts:

1. The variation of age within the grades of the Sunday school is about the same as in the grades of the secular school. The variation is somewhat greater in the lower grades and slightly smaller in the upper grades.

2. These children are more accelerated in the public school than they are in Sunday school. A greater number of them are *under-age* in the former and *over-age* in the latter school. This difference is particularly marked in the upper grades. In this school there were only 8 children over-age for their grade in public school, and 59 children, or about seven times as many, over-age for their grade in Sunday school. Similarly, 162 of the children of this school were accelerated in public school, while only 50 of them were accelerated in Sunday school.*

This difference in the rate of progress between the two types of schools appears clearly in Figure XIII. It shows the graphs of the average ages in the respective grades. The solid line represents the average in the Sunday school grades and the broken line represents the averages in the public school grades. It can be readily seen that the two graphs diverge consistently. The rate of progress, as determined by the increase in age from grade to grade is much slower in the Sunday school than in the secular school.

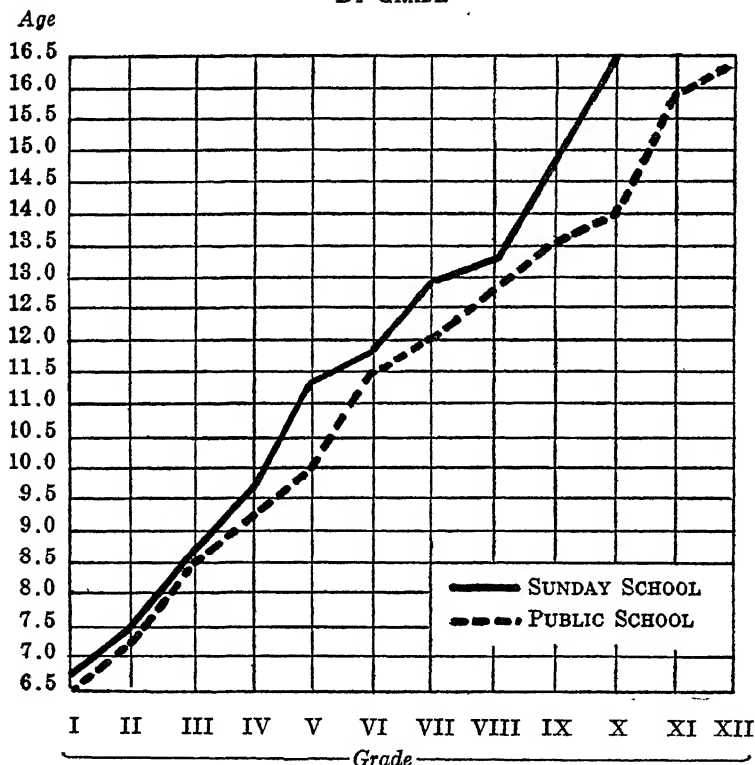
Two reasons may be suggested to account for the apparently slower progress of the Sunday school:

1. In the Sunday school pupils are seldom or never allowed to skip a grade. Nor are they made to repeat a grade. As the pupils of this school are evidently of above average intelligence, the frequent skipping of grades and the infrequent re-

*See Table A-38, p. 202, Appendix A, giving the age-grade distribution in School C, New York.

peating in the secular school makes them consistently accelerated. In the Sunday school they are forced to move in lockstep.

FIGURE XIII
AGE DISTRIBUTION
BY GRADE



2. The Sunday school allows the registration of older pupils who are placed, sometimes temporarily, in lower grades. This would tend to raise the average age in the respective grades.

The Use of Tests in the Classification of Pupils. In a school where the Jewish History Achievement Tests are used, the scores may very well be utilized in grouping pupils into grades and sections. For the present it will probably be best to classify pupils into grades according to whatever standards are used in the school, such as age and grade in public school, and to group the pupils into sections according to their knowledge of Jewish history. After the tests are administered, at the end of the term or at the end of the school year, the children of each grade may be divided into two or more sections for the following term or year. Those below the average of their present grade or those below the norm for the grade (see Chapter VII, "Norms of Achievement by Grade") may be placed in one section, and those above the norm in another section of the same grade.

Where the test is given at the beginning of the year, a pupil may be allowed to skip a grade if he scores as high as the average score of the higher grade. Similarly, one whose score falls below the average of the lower grade should be held back until he has made up his deficiency.

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TABLE A-1
VARIATION OF SCORES ASSIGNED TO ANSWERS OF CHILD H BY TEACHERS
GRADE V

Score	Items of Test										
	1	2	3	4	5	6	7	8	9	10	Total
A, Excellent..	37.5	37.5	50	25	12.5	25	12.5	.....	25	62.5	12.5
B, Good.....	50	25	25	25	50	50	50	.....	12.5	25	50
C, Average...	12.5	37.5	12.5	37.5	25	12.5	37.5	25	50	12.5	37.5
D, Poor.....	.....	.....	12.5	12.5	12.5	12.5	.....	37.5	12.5	.....	.....
F, Failure....	.....	.....	.....	.....	.....	.....	.....	12.5	.....	.....	.....
O, Worthless..	.....	.....	.....	.....	.....	.....	.....	25	.....	.....	.....
Range.....	Average to Excellent	Average to Excellent	Poor to Excellent	Poor to Excellent	Poor to Excellent	Poor to Excellent	Average to Excellent	Worthless to Average	Poor to Excellent	Average to Excellent	Average to Excellent

TABLE A-2
 VARIATION OF SCORES ASSIGNED TO ANSWERS OF CHILD K BY TEACHERS
 GRADE V

Score	Items of Test										
	1	2	3	4	5	6	7	8	9	10	Total
A, Excellent..	.....	.....	.....	.....	.....	.....	37.5	.....	.....	62.5	.....
B, Good.....	.....	.....	.....	37.5	.....	.....	25	25	.....	.....	.....
C, Average....	.....	37.5	25	12.5	25	75	25	.....	25	37.5	37.5
D, Poor.....	25	25	.....	25	62.5	12.5	12.5	37.5	50	.....	62.5
E, Failure....	37.5	37.5	25	25	12.5	12.5	.....	.....	25	.....	.....
O, Worthless..	37.5	.....	50	.....	.....	.....	.....	37.5	.....	.....	.....
Range.....	Worth- less to Poor	Fail- ure to Aver- age	Worth- less to Aver- age	Fail- ure to Good	Fail- ure to Aver- age	Fail- ure to Aver- age	Poor to Excel- lent	Worth- less to Good	Fail- ure to Aver- age	Aver- age to Excel- lent	Poor to Aver- age

TABLE A-3*

VARIATION OF SCORES ASSIGNED TO ANSWERS OF
CHILD N BY TEACHERS

SCORE	ITEMS OF TEST								TOTAL
	1	2	3	4	5	6	7	8	
A, Excellent.....		40	20						10
B, Good.....		40	20	40	20	20	20	20	20
C, Average.....		20	40	40		20	40	40	60
D, Poor.....	20			20	60	20	40	40	10
F, Failure.....	20		20		20	40			
O, Worthless.....	60								
Range of Scores.....	O to D	O to A	F to A	D to B	D to A	D to A	C to A	C to A	D to A

*For text explaining tables in Appendix A see Part I, Chapter III, pages 38-39.

TABLE A-4

VARIATION OF SCORES ASSIGNED TO ANSWERS OF
CHILD P BY TEACHERS

SCORE	ITEMS OF TEST								TOTAL
	1	2	3	4	5	6	7	8	
A, Excellent.....				20				20	
B, Good.....	20	80		20	20		40	60	15
C, Average.....	40		40	40	60		60	20	70
D, Poor.....	20	20		20	20	60			10
F, Failure.....	20		40			40			5
O, Worthless.....			20						
Range of Scores.....	F to B	D to B	O to C	D to A	D to A	F to D	C to B	C to A	F to B

TABLE A-5

VARIAION OF SCORES ASSIGNED TO ANSWERS OF
CHILD H BY EDUCATORS

SCORE	ITEMS OF TEST										TOTAL
	1	2	3	4	5	6	7	8	9	10	
A, Excellent	30	50	50	30	10	70	30				
B, Good....	60	20	30	40	30	20	30	20	10	90	10
C, Average..	10	30	20	30	50	10	30	40	70	10	50
D, Poor....					10		10	20	10		40
F, Failure..								20	10		
O, Worthless											
Range.....	C to A	C to A	C to A	C to A	D to A	C to A	D to A	F to B	F to B	B to A	C to A

TABLE A-6

VARIAION OF SCORES ASSIGNED TO ANSWERS OF
CHILD K BY EDUCATORS

SCORE	ITEMS OF TEST										TOTAL
	1	2	3	4	5	6	7	8	9	10	
A, Excellent	20						10			80	
B, Good....	20	10		10		20	50	20			
C, Average..	10	30		30	40	70	30	30	60	20	40
D, Poor....	10	50	10		60		10		10		50
F, Failure..				30		10		30	20		10
O, Worthless	40	10	90	30				20	10		
Range.....	O to A	O to B	O to D	O to B	O to C	O to B	O to A	O to B	O to C	O to A	F to C

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TABLE A-7
 SCORES ASSIGNED TO ANSWERS OF CHILD H BY
 TEN INDIVIDUAL EDUCATORS

TEST ITEM	INDIVIDUAL EDUCATORS										RANGE OF SCORES
	A	B	C	D	E	F	G	H	I	J	
1.....	7	5	9	8	8	9	10	8	8	8	5-10
2.....	9	5	10	9	10	7	10	6	8	6	5-10
3.....	10	5	8	8	10	10	10	5	10	7	5-10
4.....	7	6	9	5	8	10	10	6	8	8	5-10
5.....	8	4	6	6	8	8	10	6	5	6	4-10
6.....	10	7	9	10	9	9	10	10	6	7	6-10
7.....	9	4	8	5	9	6	10	7	5	7	4-10
8.....	5	6	7	2	7	3	5	4	2	6	2-7
9.....	6	6	5	2	3	6	5	6	5	7	2-7
10.....	10	10	10	10	10	8	10	9	9	9	8-10
Scoring Range..	5-10	4-10	5-10	2-10	3-10	3-10	5-10	4-9	2-10	6-9	

TABLE A-8
 SCORES ASSIGNED TO ANSWERS OF CHILD K BY
 TEN INDIVIDUAL EDUCATORS

TEST ITEM	INDIVIDUAL EDUCATORS										RANGE OF SCORES
	A	B	C	D	E	F	G	H	I	J	
1.....	8	0	7	0	10	0	0	5	10	4	0-10
2.....	7	3	3	3	5	5	0	5	3	4	0-7
3.....	0	0	0	0	3	0	0	0	0	0	0-3
4.....	7	2	6	0	2	2	0	6	0	6	0-7
5.....	6	3	5	3	4	4	3	6	4	5	3-6
6.....	5	5	7	5	2	5	5	7	5	6	2-7
7.....	7	8	7	3	5	6	10	7	5	8	3-10
8.....	0	0	8	2	1	2	5	5	5	7	0-8
9.....	6	6	5	2	5	4	0	5	1	6	0-6
10.....	9.5	9	10	10	10	8	10	9	7	9	7-10
Scoring Range..	0-9.5	0-9	0-10	0-10	1-10	0-8	0-10	0-9	0-10	0-9	0-10

TABLE A-9*

MEDIAN SCORES BY THE FIVE SUBDIVISIONS OF THE J. H. A. T.

Test:		I	II	III	IV
TRUE- FALSE	Form A	8.4	6.5	4.6	7.1
	Form B	8.0	7.8	4.0	5.8
BEST ANSWER	Form A	6.9	5.1	5.5	4.9
	Form B	7.5	4.2	5.8	5.3
BEST REASON	Form A	5.5	4.0	4.5	8.3
	Form B	6.6	6.2	4.4	9.2
MATCHING AND ORDER	Form A	4.0	2.8	2.3	4.0
	Form B	3.0	1.7	1.6	3.6
COM- PLETION	Form A	4.6	4.6	3.0	4.1
	Form B	4.2	3.5	3.1	2.4

*For further reference to this table see page 91.

TABLE A-10

THE SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST
BY GRADE IN SUNDAY SCHOOL

TEST I—FORM A

SUNDAY SCHOOL GRADE	3	4	5
Average Score.....	19	30	35
Range.....	2-50	10-60	10-65
Q 1.....	12	21	27
Q 3.....	29	37	43
Number.....	93	47	128

Table A-10 reads as follows:

Test I, Form A, was given to 93 pupils of the third grade, to 47 pupils of the fourth grade, and to 128 pupils of the fifth grade. For Grade III the average score was 19 points, the lowest score was 2, and the highest score 50 points. The poorest quartile (25%) of that grade scored 12 points or lower, while the best quartile made a score of 29 points or higher.

For Grade IV the average score was 30, the lowest score was 10, and the highest 60 points. One-fourth of them scored 21 or lower, and one-fourth scored at least 37. For Grade V the average was 35, the lowest score again 10, and the highest score 65. The lower quartile score was 27, and the upper quartile was 43 points. Tables A-11 to A-17, read similarly.*

TABLE A-11

THE SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST
BY GRADE IN SUNDAY SCHOOL

TEST 1 — FORM B

SUNDAY SCHOOL GRADE	3	4	5
Average Score.....	21	27	33
Range.....	0-50	10-50	10-55
Q 1.....	13	20	25
Q 3.....	27	37	41
Number.....	93	47	128

*For further reference to Tables A-10, A-11, A-12, A-13, see page 92.

TABLE A-12

THE SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST
BY GRADE IN SUNDAY SCHOOL

TEST II — FORM A

SUNDAY SCHOOL GRADE	4	5	6	7
Average Score.....	18	20	26	27
Range.....	4-40	4-44	4-48	4-48
Q 1.....	12	15	18	21
Q 3.....	21	28	32	33
NUMBER.....	77	64	100	45

TABLE A-13

THE SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST
BY GRADE IN SUNDAY SCHOOL

TEST II — FORM B

SUNDAY SCHOOL GRADE	4	5	6	7
Average Score.....	20	20	25	27
Range.....	4-40	4-44	8-48	8-48
Q 1.....	13	16	18	21
Q 3.....	25	27	31	34
NUMBER.....	77	64	100	45

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TABLE A-14

THE SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST
BY GRADE IN SUNDAY SCHOOL

TEST III — FORM A

SUNDAY SCHOOL GRADE	5	6	7	HIGH SCHOOL
Average Score.....	12	15	22	20
Range.....	4-26	4-30	10-38	6-32
Q 1.....	10	12	19	17
Q 3.....	17	18	29	24
NUMBER.....	24	40	30	34

TABLE A-15

THE SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST
BY GRADE IN SUNDAY SCHOOL

TEST III — FORM B

SUNDAY SCHOOL GRADE	5	6	7	HIGH SCHOOL
Average Score.....	12	16	21	17
Range.....	2-24	6-28	12-34	6-28
Q 1.....	9	12	17	13
Q 3.....	15	21	25	21
NUMBER.....	24	40	30	34

TABLE A-16

THE SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST
BY GRADE IN SUNDAY SCHOOL

TEST IV — FORM A

SUNDAY SCHOOL GRADE	8	HIGH SCHOOL
AVERAGE SCORE.....	27	24
RANGE.....	8-52	8-50
Q 1.....	20	20
Q 3.....	35	31
NUMBER.....	45	96

TABLE A-17

THE SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST
BY GRADE IN SUNDAY SCHOOL

TEST IV — FORM B

SUNDAY SCHOOL GRADE	8	HIGH SCHOOL
AVERAGE SCORE.....	25	22
RANGE.....	8-48	4-46
Q 1.....	18	18
Q 3.....	32	31
NUMBER.....	45	96

APPENDICES

TABLE A-18

THE SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST
BY YEARS AT SUNDAY SCHOOL

TEST I*—FORMS A AND B

YEARS AT S. S.	0-1	1	2	3	4	5	6	7	8
NUMBER.....	20	56	67	66	79	78	13	13	12
Average Form A.....	20	21	24	28	29	30	31	31	32
Average Form B.....	21	22	25	27	28	29	30	31	32

*For reference to these tables see pages 94 and 95.

TABLE A-19

THE SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST BY YEARS
AT SUNDAY SCHOOL

TEST II—FORMS A AND B

Years at S. S.	0-2	2	3	4	5	6	7	8
NUMBER.....	41	44	75	74	94	90	15	15
Average Form A ..	20	17	20	21	22	22	24	25
Average Form B ..	18	19	20	20	21	23	23	23

TABLE A-20

SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST BY YEARS AT
SUNDAY SCHOOL

TEST III — FORMS A AND B

YEARS AT S. S.	0-2	3	4	5	6	7	8	9
NUMBER.....	60	39	38	43	63	62	26	25
Average Form A ..	14	16	17	20	20	19	19	19
Average Form B ..	13	14	16	18	18	19	18	17

TABLE A-21

SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST BY YEARS AT
SUNDAY SCHOOL

TEST IV — FORMS A AND B

Years at S. S.	0-2	3	4	5	6	7	8	9
NUMBER.....	26	26	25	31	40	39	67	66
Average Form A ..	20	24	28	28	25	23	26	29
Average Form B ..	22	23	24	25	23	22	24	26

APPENDICES

TABLE A-22*

THE SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST BY AGE
TEST I—FORM A

AGE	8	9	10	11	12	13 AND ABOVE
Average.....	13	16	25	31	32	33
Q 1.....	9	11	17	22	21	28
Q 3.....	17	22	32	38	40	39
NUMBER....	10	58	110	146	71	26

TABLE A-23*

THE SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST BY AGE
TEST I—FORM B

AGE	8	9	10	11	12	13 AND ABOVE
Average.....	13	16	25	29	30	31
Q 1.....	11	11	16	22	20	26
Q 3.....	18	24	32	37	40	36
NUMBER....	10	58	110	146	71	26

*For further reference to Tables A-22 through A-29, see pp. 99-100.

TABLE A-24

THE SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST BY AGE
TEST II — FORM A

AGE	10 AND BELOW	11	12	13	14 AND ABOVE
Average.....	19	19	22	22	26
Q 1.....	13	12	16	16	21
Q 3.....	23	26	29	30	34
NUMBER...	64	133	134	95	30

TABLE A-25

THE SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST BY AGE
TEST II — FORM B

AGE	10 AND BELOW	11	12	13	14 AND ABOVE
Average.....	19	19	21	22	28
Q 1.....	13	15	15	17	21
Q 3.....	25	27	28	28	33
NUMBER...	64	133	134	95	30

TABLE A-26

THE SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST BY AGE
TEST III — FORM A

AGE	10 AND BELOW	11	12	13	14 AND ABOVE
Average.....	11	13	18	19	20
Q 1.....	9	10	13	15	18
Q 3.....	15	16	24	25	24
NUMBER...	27	43	115	112	68

TABLE A-27

THE SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST BY AGE
TEST III — FORM B

AGE	10 AND BELOW	11	12	13	14 AND ABOVE
Average.....	12	11	18	19	17
Q 1.....	9	9	14	15	13
Q 3.....	15	15	22	24	21
NUMBER...	27	43	115	112	68

TABLE A-28

THE SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST BY AGE
TEST IV — FORM A

AGE	12	13	14	15	16	17 AND ABOVE
Average.....	19	25	27	27	27	28
Q 1.....	15	20	21	19	17	20
Q 3.....	27	31	33	36	31	35
NUMBER....	11	50	118	103	30	16

TABLE A-29

THE SCORE ON THE JEWISH HISTORY ACHIEVEMENT TEST BY AGE
TEST IV — FORM B

AGE	12	13	14	15	16	17 AND ABOVE
Average.....	20	22	24	25	25	26
Q 1.....	17	16	18	19	17	15
Q 3.....	25	28	31	32	34	34
NUMBER....	11	50	118	103	30	16

APPENDICES

TABLE A-30

SCORES ON THE JEWISH HISTORY ACHIEVEMENT TEST BY GRADE IN
PUBLIC SCHOOL

TEST I* — FORMS A AND B

GRADE	ELEMENTARY HIGH SCHOOL						HIGH SCHOOL	
	3	4	5	6	7	8	1st Yr.	2d AND ABOVE
Number...	7	58	103	110	75	44	11	7
Average								
Form A...	9	15	23	29	33	38	31	43
Average								
Form B...	14	15	22	28	30	36	33	40

*For reference to Tables A-30 through A-33, see pp. 124-125.

TABLE A-31

SCORES ON THE JEWISH HISTORY ACHIEVEMENT TEST BY GRADE IN
PUBLIC SCHOOL

TEST II — FORMS A AND B

GRADE	ELEMENTARY SCHOOL				HIGH SCHOOL		
	5 AND BELOW	6	7	8	1st Yr.	2d Yr.	3d Yr. AND ABOVE
Number...	43	125	116	88	44	26	9
Average							
Form A...	17	17	21	23	27	31	32
Average							
Form B...	17	18	21	22	26	31	33

TABLE A-32

SCORES ON THE JEWISH HISTORY ACHIEVEMENT TEST BY GRADE IN
PUBLIC SCHOOL

TEST III — FORMS A AND B

GRADE	ELEMENTARY SCHOOL					HIGH SCHOOL		
	4	5	6	7	8	1st Yr.	2d Yr.	3d Yr. AND ABOVE
Number....	4	15	42	120	105	24	30	19
Form A								
Average....	8	11	11	16	22	21	21	22
Form B								
Average....	8	10	11	17	20	19	19	18

TABLE A-33

SCORES ON THE JEWISH HISTORY ACHIEVEMENT TEST BY GRADE IN
PUBLIC SCHOOL

TEST IV — FORMS A AND B

GRADE	ELEMENTARY SCHOOL	HIGH SCHOOL				COLLEGE
	VIII AND BELOW	1	2	3	4	
Number.....	39	115	99	31	12	8
Form A						
Average.....	21	26	27	28	33	38
Form B						
Average.....	19	25	26	26	32	34

APPENDICES

TABLE A-34*

SEX DIFFERENCES IN KNOWLEDGE OF JEWISH HISTORY

TEST I — FORMS A AND B

SCORE	FORM	BOYS (180)	GIRLS (238)
Total Test.....	Form A	30.5	24.3
	Form B	28.6	24.1
Fact Questions.....	Form A	20.0	16.0
	Form B	19.0	16.1
Generalizations.....	Form A	10.5	8.3
	Form B	9.6	8.0

*For further reference to Tables A-34 through A-37, see pp. 131-132.

TABLE A-35

SEX DIFFERENCES IN KNOWLEDGE OF JEWISH HISTORY

TEST II — FORMS A AND B

SCORE	FORM	BOYS (229)	GIRLS (225)
Total Test.....	Form A	21.8	20.3
	Form B	22.5	19.3
Fact Questions.....	Form A	15.0	14.0
	Form B	16.2	14.2
Generalizations.....	Form A	6.8	6.3
	Form B	6.3	5.1

TABLE A-36

SEX DIFFERENCES IN KNOWLEDGE OF JEWISH HISTORY

TEST III — FORMS A AND B

SCORE	FORM	BOYS (174)	GIRLS (179)
Total Test.....	Form A	18.0	17.0
	Form B	17.2	16.4
Fact Questions.....	Form A	12.3	12.0
	Form B	13.1	12.5
Generalizations.....	Form A	5.7	5.0
	Form B	4.1	3.9

TABLE A-37

SEX DIFFERENCES IN KNOWLEDGE OF JEWISH HISTORY

TEST IV — FORMS A AND B

SCORE	FORM	BOYS (141)	GIRLS (168)
Total Test.....	Form A	29.5	24.7
	Form B	26.9	22.8
Fact Questions.....	Form A	17.1	14.6
	Form B	14.5	12.5
Generalizations.....	Form A	12.4	10.1
	Form B	14.4	10.3

TABLE A-38
AGE DISTRIBUTION BY GRADE IN SUNDAY SCHOOL

Age	Grades	I	II	III	IV	V	VI	VII	VIII	HS. I	HS. II	Total
Below 6		2										2
6-7		5	5	1								11
7-8		8	16	6	1							26
8-9		2	2	15	7							26
9-10			2	10	19	4	1					36
10-11			2	6	13	19	6					46
11-12				1	4	21	19	7				52
12-13					3	9	11	27	8			58
13-14					1	4	7	16	11	2		41
14-15								7	3	9		19
15-16					1			5		5		14
16-17								2				11
17-18											2	2
18 and above											1	1
Total		12	27	39	49	57	44	64	22	16	15	345
Average Age		6.8	7.5	8.8	9.9	11.3	11.8	12.9	13.3	14.7	16.5	11.5
Under Age		2	5	7	8	4	7	7	8	2		50
Normal		8	18	25	32	40	30	43	14	14	12	236
Over Age		2	4	7	9	13	7	14			3	59
% Under Age		16.7	18.5	17.9	16.3	7.0	15.9	10.9	36.4	12.5		14.5
% Normal		66.6	66.7	64.2	65.3	70.2	68.2	67.2	63.6	87.5	80.0	68.4
% Over Age		16.7	14.8	17.9	18.4	22.8	15.9	21.9			20.0	17.1

*For further references to Table A-38 see page 176.

APPENDIX B

THE STANDARDIZED JEWISH HISTORY ACHIEVEMENT TESTS*

BY JULIUS B. MALLER AND JACOB B. POLLAK

THE JEWISH HISTORY ACHIEVEMENT TESTS, FORM	
A.....	205
I—From the Beginning to the Division of the Kingdom	
II—The Period of the First Temple	
III—The Period of the Second Temple	
IV—From the Dispersion to the Present	
THE JEWISH HISTORY ACHIEVEMENT TESTS, FORM	
B.....	229
I—From the Beginning to the Division of the Kingdom	
II—The Period of the First Temple	
III—The Period of the Second Temple	
IV—From the Dispersion to the Present	

*Copies of these tests may be secured from the Union of American Hebrew Congregations.

APPENDIX B

JEWISH HISTORY ACHIEVEMENT TEST—FORM A

I. FROM THE BEGINNING TO THE DIVISION OF THE KINGDOM

1. TRUE or FALSE

DIRECTIONS:

Some of the following statements are true and some are not true. On the dotted line before each statement make a check (✓) if it is true, and a zero (0) if it is not true. For example:

✓.✓... Moses led the Israelites out of Egypt.

This statement is true, so a check is placed on the dotted line.

..0... Joshua was the first king of the Jews.

This statement is wrong, so a zero is placed in front of it. Read carefully each of the statements that follow and mark ✓ if it is correct, and 0 if it is not correct. If you are not certain of the correct answer, do the best you can.

- 1. Abraham left his own country and went to the land of Canaan.
- 2. At the time the Hebrews entered Palestine, it was known to them as the land of Canaan.
- ... 3. The Baalim were worshipped by the Canaanites.
- 4. The Hittites were one of the twelve Hebrew tribes.
- 5. At the time when the Hebrews lived in Egypt the great majority of Egyptians worshipped one God.
- 6. The Philistines allowed the Hebrews to make weapons and ploughs of iron.
- ... 7. Saul belonged to the tribe of Benjamin.
- 8. Jonathan was not jealous of David.
- ... 9. Abner was the general of David's army.
- 10. Joab was opposed to David's becoming king.
- ... 11. Nathan, the prophet, favored Adonijah to succeed David as king.
- 12. After David died, Rehoboam became king of Israel.
- 13. The first Temple was dedicated during the reign of David.
- 14. Solomon's reign was noted for its peacefulness.
- 15. All the wives of Solomon were Hebrews.
- 16. Solomon was king over all Israel.
- 17. The Temple was situated in Jerusalem.
- 18. The Israelites left nothing in their fields and vineyards for the widow, orphan, and stranger.
- 19. The Israelites were not permitted to keep the wages of their hired servants until the next morning.

2. BEST ANSWER

Directions: Each one of the following questions is followed by four words or statements, only one of which is correct. Place a check in front of the correct answer. For example:

The father of Jacob was

- | | |
|--|----------------|
| 1. Abraham | 3. Moses |
| 2. <input checked="" type="checkbox"/> Isaac | 4. Joseph |

The correct answer is Isaac, so a check is placed in front of that name. Read carefully each of the following questions and place a check before the correct answer. If you do not know which is the correct answer, skip it and go to the next question.

- (1) Israel is another name for

1. Joseph	3. Ishmael
2. Jacob	4. Issachar
- (2) Joseph was the favorite son of

1. Isaac	3. Rebecca
2. Abraham	4. Jacob
- (3) Jethro was the father-in-law of

1. Eglon	3. Laban
2. Moses	4. Jacob
- (4) The priests came from the tribe of

1. Judah	3. Zebulun
2. Issachar	4. Levi
- (5) Abimelech was the son of

1. Gideon	3. Esau
2. Jotham	4. Jacob
- (6) Saul first fought against the

1. Moabites	3. Philistines
2. Ammonites	4. Canaanites
- (7) What man won a famous victory and was nearly put to death afterward by his father?

1. Jonathan	3. Saul
2. Samson	4. Ahab
- (8) Jonathan saved the life of

1. Isaiah	3. Elijah
2. David	4. Joshua
- (9) Ahithophel lived during the reign of

1. Saul	3. Solomon
2. David	4. Rehoboam
- (10) Who thought he would succeed David as king?

1. Rehoboam	3. Adonijah
2. Saul	4. Jonathan

- (11) "Every man dwelt under his vine and his fig-tree" was said to be true during the reign of
- | | |
|------------------|---------------------|
| 1. Ahab | 3. Solomon |
| 2. Zedekiah | 4. Jehoshaphat |
- (12) The Jordan is located in
- | | |
|-------------------|----------------|
| 1. Palestine | 3. Rome |
| 2. Egypt | 4. Persia |
- (13) On what side of Palestine is the Mediterranean Sea located?
- | | |
|--------------|---------------|
| 1. East | 3. North |
| 2. West | 4. South |
- (14) In what part of Palestine was the kingdom of Israel located?
- | | |
|-----------------|------------------|
| 1. Eastern | 3. Northern |
| 2. Western | 4. Southern |
- (15) The cities of refuge were places for the protection of those who
- | | |
|----------------------|-------------------------------------|
| 1. stole | 3. killed some one by accident |
| 2. were unclean | 4. refused to work |

3. BEST REASON

Directions: Each one of the following statements is followed by four sentences, only one of which is correct. Place a check in front of the correct answer. For example:

Moses did not bring the Hebrews into Canaan because

- | | |
|--|---|
| 1. | he did not care to go to Canaan |
| 2. | he thought that someone else should lead them into Canaan |
| 3. <input checked="" type="checkbox"/> . | he died before they entered Canaan |
| 4. | he returned to Egypt |

The correct answer is number 3, so a check is placed in front of 3.

Do the same with the following questions:

- (1) Moses fled to the land of Midian because
- | | |
|---------|-------------------------------------|
| 1. | he wanted to visit Midian |
| 2. | he wanted to see his family |
| 3. | he had slain an Egyptian taskmaster |
| 4. | there was a plague in Egypt |
- (2) By the term "Exodus" we mean
- | | |
|---------|--|
| 1. | the going forth from the land of Egypt |
| 2. | the journey in the wilderness |
| 3. | the period of the judges |
| 4. | the return from Babylon |

- (3) During the wanderings in the wilderness, the Hebrews prepared themselves
1. for a great war with Egypt
 2. for entering Canaan
 3. for a struggle against the Assyrians
 4. for crossing the Red Sea
- (4) When the spies returned from visiting the land of Canaan and reported that the land could not be conquered
1. the people were ready to go ahead and conquer the land anyhow
 2. the people decided to remain in the wilderness and learn the art of war
 3. the people decided to send other spies to find out whether the first spies told the truth
 4. the people became discouraged
- (5) Samuel did not want Israel to have a king because
1. he wanted to be the king himself
 2. he thought that God should be king of the Jews
 3. he wanted his son to become king
 4. he did not know whom to choose as king
- (6) Samuel objected to keeping the animals of the Amalekites even for sacrifices because
1. to obey is better than to sacrifice
 2. he was a friend of the Amalekites
 3. he disliked all animals
 4. he liked to quarrel with everybody
- (7) Saul's jealousy of David was caused by the fact that
1. he feared that David might become king
 2. David was a sweet singer
 3. Jonathan was friendly with David
 4. David came of noble family
- (8) Solomon's love of display and pomp resulted in
1. making the Hebrews more religious
 2. unifying the various tribes
 3. making him beloved by his people
 4. making his people poorer
- (9) The Festival of Passover is celebrated because it reminds us of
1. the giving of the Law
 2. the deliverance of the Hebrews from Egypt
 3. the time of the gathering of first fruits
 4. the blowing of the Shofar
- (10) The Jews celebrated Hanukah
1. to commemorate a victory over the Babylonians
 2. to commemorate a victory over the Assyrians
 3. to commemorate a victory over the Syrians
 4. to commemorate a victory over the Egyptians

4. MATCHING

DIRECTIONS:

Below are two columns to be matched. The left hand column has a number before each word. In the space before the right hand column put the number of the appropriate name or word in the left hand column. For example, the following are five names and five words to match each of the names:

1. Aaron	...3 .	King
2. Amos	.. 1..	Priest
3. Saul	.. 2..	Prophet
4. Gideon	...5..	Name of a city
5. Jerusalem	...4..	Judge

Aaron was a priest, so the number 1 is placed before Priest; Amos was a prophet, so 2 is placed before Prophet; Saul was a king, so 3 is placed before King; Gideon was a judge, so 4 is placed before Judge, and Jerusalem is the name of a city, so 5 is placed before Name of a city.

1st Group

In the left hand column there is a list of names. The right hand column has a list of definitions. Match the two columns.

1. Sinai	.....	Five Books of Moses
2. Matzoth	.....	Household gods
3. Pentateuch	.....	Name of desert
4. Teraphim	.....	Day of rest
5. Sabbath	.....	Unleavened bread

2nd Group.

In the left hand column there is a list of names of Judges. The right hand column has a list of names of those whom they fought. Match the two columns.

1. Deborah	.....	Sisera
2. Jephthah	.....	Eglon
3. Gideon	.....	Midian
4. Ehud	.....	Ammon
5. Samson	.....	Philistines

3rd Group

In the left hand column there is a list of people and things that were the first of their kind. The right hand column has a list telling what they were. Match the two columns.

1. Saul	.....	First Patriarch
2. Aaron	.....	First King
3. Abraham	.....	First Priest
4. Moses	.....	First Book of the Bible
5. Genesis	.....	First Prophet

5. ORDER

DIRECTIONS:

Below are a number of names or statements. Arrange these in the order in which they occurred by inserting 1 in the space before the event that occurred first. Insert 2, 3, 4, and 5 before the events that occurred second, third, fourth, and fifth. For example:

```

...2.. Isaac
...3.. Jacob
...1.. Abraham
...5.. David
...4.. Moses

```

You would put 1 before Abraham, 2 before Isaac, 3 before Jacob, 4 before Moses, and 5 before David in the order in which they lived, since Abraham was the first, Isaac the second, Jacob the third, Moses the fourth, and David the fifth. Do the same with all the following groups:

1st Group

```

..... Deborah
..... Solomon
..... Abraham
..... Joseph
..... Joshua

```

2nd Group

```

..... Crossing of the Red Sea
..... Conquest of Canaan
..... Death of Moses
..... Death of Aaron
..... Sending the twelve spies

```

3rd Group

```

..... Isaac
..... Samson
..... Moses
..... Amram
..... Jonathan

```

4th Group

```

..... Samuel
..... Jephthah
..... Eli
..... David
..... Saul

```

6. COMPLETION

DIRECTIONS:

Each one of the following statements has one word or name missing. Read each sentence and fill in the blank with the missing word or name to make a true statement. For example:

The name of the first Jewish king was *Saul*

Do the same with each of the following sentences:

1. Laban was the.....of Rachel and Leah.
2. Caleb was one of the.....who urged the Israelites to invade Canaan.
3. After the death of Moses.....became the leader.
4. Deborah urged Barak to.....against Sisera.
5. Samuel was brought up in the house of.....
6. The Philistines killed King.....in the battle of Gilboa.
7. Hiram of Tyre helped build the.....
8. Solomon's Empire extended from.....to Beer-sheba.

II. THE PERIOD OF THE FIRST TEMPLE

1. TRUE or FALSE

DIRECTIONS:

Some of the following statements are true and some are not true. On the dotted line before each statement make a check (✓) if it is true, and a zero (0) if it is not true, for example:

..✓.. Moses led the Israelites out of Egypt.

This statement is true, so a check is placed on the dotted line.

. 0 .. Joshua was the first king of the Jews.

This statement is wrong, so a zero is placed in front of it. Read carefully each of the statements that follow and mark ✓ if it is correct and 0 if it is not correct. If you are not certain of the correct answer, do the best you can.

- 1. Solomon's empire reached from Dan to Beer-sheba.
- 2. Jeroboam caused the tribes of Israel to revolt against the son of Solomon.
- 3. After Solomon's death, his kingdom was divided into the kingdom of Israel and the kingdom of Judah.
- 4. Rehoboam and Jeroboam were always at peace with one another.
- 5. Jezebel was a friend of the Hebrew Prophets.
- 6. Elijah caused the destruction of the prophets of Baal on Mount Carmel.
- 7. Judah and Israel often fought against each other.
- 8. The kings of Israel refused to ask the kings of Egypt and Assyria to help them against their enemies.
- 9. Jehu destroyed many worshippers of Baal.
- 10. After the Ten Tribes had been led into captivity, their land was settled by the Judeans.
- 11. Isaiah told Ahab to ask the king of Assyria for help.
- 12. Isaiah lived during the reign of Hezekiah.
- 13. Isaiah advised Hezekiah to surrender Jerusalem.
- 14. Jeremiah said that Jerusalem would never be captured.
- 15. Nebuchadnezzar was friendly to Jeremiah.
- 16. In the year 586 B.C.E. the Jews were exiled to Rome.
- 17. The Hebrew Prophets were the friends of orphans, widows, and strangers.
- 18. The Prophets were intimate friends of all the kings of Judah and Israel.

2. BEST ANSWER

DIRECTIONS:

Each one of the following questions is followed by four words or statements, only one of which is correct. Place a check in front of the correct answer. For example:

The father of Jacob was

- | | |
|--|----------------|
| 1. Abraham | 3. Moses |
| 2. <input checked="" type="checkbox"/> Isaac | 4. Joseph |

The correct answer is Isaac, so a check is placed in front of that name. Read carefully each of the following questions and place a check before the correct answer. If you do not know which is the correct answer, skip it and go to the next question.

- (1) Who was the founder of Samaria?

1. Ahab	3. Baasha
2. Solomon	4. Omri
- (2) What king of Israel who almost won a victory against Syria was mortally wounded on the battlefield?

1. Ahab	3. Shallum
2. Jeroboam II	4. Hoshea
- (3) Who was the last king of Israel?

1. Shallum	3. Hoshea
2. Menahem	4. Jeroboam II
- (4) Who might have captured Jerusalem if his army had not been destroyed near that city?

1. Sargon	3. Nebuchadnezzar
2. Tiglath-pileser	4. Sennacherib
- (5) Who foresaw the Babylonian captivity?

1. Nathan	3. Ezekiel
2. Jeremiah	4. Elijah
- (6) Carchemish is remembered because

1. Necho was defeated there	3. Isaiah was born there
2. Josiah was defeated there	4. Jeremiah preached concerning it
- (7) Esther saved the Jews from the plot of

1. Pharaoh	3. Haman
2. Ramses	4. Mordecai
- (8) Bashan was the name of a

1. priest	3. book
2. district	4. river
- (9) Tyre and Sidon were cities in

1. Gilead	3. Phoenicia
2. Egypt	4. Assyria
- (10) The service in the Temple at Jerusalem was conducted by

1. Reubenites	3. Midianites
2. Levites	4. Ephraimites
- (11) A "high place" was

1. a tower	3. a fort
2. a place where idols were worshipped	4. a market-place

3. BEST REASON

DIRECTIONS:

Each one of the following statements is followed by four sentences, only one of which is correct. Place a check in front of the correct answer. For example:

Moses did not bring the Hebrews into Canaan because

1. he did not care to go to Canaan
2. he thought that someone else should lead them into Canaan
3. ☒ he died before they entered Canaan
4. he returned to Egypt

The correct answer is number 3, so a check is placed in front of 3.

Do the same with all the following questions:

- (1) Nathan the Prophet did not approve of David's desire to build the Temple because
 1. David had fought many wars and had shed much blood
 2. David did not have money enough to build the Temple
 3. David was too old to build the Temple
 4. David did not have suitable plans for the Temple
- (2) The division of the kingdom was the result of
 1. Rehoboam's refusal to ease the burden of his people
 2. Rehoboam's spending too much money on foreign wars
 3. Rehoboam's desire to rule over a smaller kingdom
 4. Solomon's request that his kingdom be divided
- (3) The prophets believed that God would be pleased most by
 1. more sacrifices
 2. more prayers
 3. more temples
 4. more justice
- (4) Many nations attempted to conquer Palestine because
 1. it is one of the richest lands
 2. it is located on the way between Asia and Africa
 3. it had very many good harbors
 4. it did not have any fortified cities
- (5) The Jews celebrate Hanukkah
 1. to commemorate a victory over the Babylonians
 2. to commemorate a victory over the Assyrians
 3. to commemorate a victory over the Syrians
 4. to commemorate a victory over the Egyptians
- (6) The Festival of Passover reminds us of
 1. the giving of the Law
 2. the deliverance of the Hebrews from Egypt
 3. the time of the gathering of first fruits
 4. the return from Babylon
- (7) The Prophets often opposed the priests because
 1. they were jealous of the power of the priests
 2. the prophets wanted to become priests
 3. the priests were not as good as the prophets wanted them to be
 4. they opposed everything the priests did

4. MATCHING

DIRECTIONS:

Below are two columns to be matched. The left hand column has a number before each word. In the space before the right hand column put the number of the appropriate name or word in the left hand column. For example, the following are five names and five words to match each of the names.

- | | |
|--------------|-----------------------|
| 1. Aaron | ...3.. King |
| 2. Amos | ...1.. Priest |
| 3. Saul | ...2.. Prophet |
| 4. Gideon | ...5.. Name of a city |
| 5. Jerusalem | ...4.. Judge |

1st Group

In the left hand column there is a list of names of prophets. The right hand column has a list of the kings during whose reigns the prophets lived. Match the two columns.

- | | |
|-----------|-------------------|
| 1. Elijah | David |
| 2. Amos | Hezekiah |
| 3. Isaiah | Ahab |
| 4. Nathan | Jeroboam II |
| 5. Elisha | Jehu |

2nd Group

In the left hand column there is a list of names. The right hand column has a list of their titles. Match the two columns.

- | | |
|-------------------|-----------------------------------|
| 1. Gedaliah | King of Babylon |
| 2. Nebuchadnezzar | Title of the kings of Egypt |
| 3. Obadiah | Prophet |
| 4. Pharaoh | Governor of Judea |
| 5. Eli | Priest |

3rd Group

In the right hand column there is a list of five kings. Put 1 in front of those who were kings of Israel and 2 in front of those who were kings of Judah.

- | | |
|-----------|-------------------|
| | Rehoboam |
| 1. Israel | Jeroboam II |
| 2. Judah | Ahaz |
| | Omri |
| | Jehu |

5. ORDER

DIRECTIONS:

Below are a number of names or statements. Arrange these in the order in which they occurred by inserting 1 in the space before the event that occurred first. Insert 2, 3, 4, and 5 before the events that occurred second, third, fourth, and fifth. For example:

- ...2.. Isaac
- ...3.. Jacob
- ...1.. Abraham
- ...5.. David
- ...4.. Moses

Do the same with each of the following three groups.

1st Group

- David
- Gideon
- Ahab
- Hoshea
- Rehoboam

2nd Group

- Elijah
- Moses
- Ezekiel
- Amos
- Samuel

3rd Group

- Division of Kingdom
- Period of Judges
- Crossing of Jordan
- Solomon becomes king
- Babylonian Exile

Score =

6. COMPLETION

DIRECTIONS:

Each one of the following statements has one word or name missing. Read each sentence and fill in the blank with the missing word or name to make a true statement. For example:

The name of the first Jewish king was *Saul*

Do the same with the following sentences:

1. Samson tried to free the Israelites from the.....
2. The second king of the Jews was.....
3. Jerusalem was captured and made the capital city by.....
4. Elijah was one of the.....
5. The Kingdom of.....was the first kingdom to disappear.
6. The Cuthites were brought from the land of Assyria and settled in the land of.....
7. The Book of Deuteronomy was found in the reign of.....
8. The tribe of Benjamin was in the Kingdom of.....

III. THE PERIOD OF THE SECOND TEMPLE

1. TRUE or FALSE

DIRECTIONS:

Some of the following statements are true and some are not true. On the dotted line before each statement, make a check (✓) if it is true, and a zero (0) if it is not true. For example:

..✓.. Moses led the Israelites out of Egypt.

This statement is true, so a check is placed on the dotted line.

..0... Joshua was the first king of the Jews

This statement is wrong, so a zero is placed in front of it. Read carefully each of the statements that follow and mark ✓ if it is correct, and 0 if it is not correct. If you are not certain of the correct answer, do the best you can.

- 1. Sheshbazzar was the last governor appointed by Cyrus after the Exile.
- 2. Joshua was the first high priest of the reestablished Judean state.
- 3. Artaxerxes refused to give Ezra authority to appoint magistrates and judges over the people.
- 4. Most of the people of the time of Ezra understood the Hebrew language.
- 5. The Samaritans helped the Jews to rebuild the Temple.
- 6. Nehemiah taxed the people for the support of the Temple service.
- 7. An important literary activity was carried on by the Jews in Babylon in the century 538-444 B.C.E.
- 8. Alexandria was an important center of Jewish life in the year 150 B.C.E.
- 9. John Hyrcanus, in his great zeal to spread Judaism, helped the Samaritans to beautify their Temple.
- 10. Aristobulus and Hyrcanus were father and son.
- 11. The crowning achievement of Herod's building operations was the reconstruction of the Temple.
- 12. The last years of Herod's reign were tragic.
- 13. King Herod the Great was a loving and tender father.
- 14. The last of the Hasmoneans died after the death of Herod.
- 15. Jesus was put to death during the administration of Pontius Pilate.
- 16. The true Pharisees made love of God and love of one's neighbor the chief commandments.
- 17. The Pharisees believed that man was free and that he was accountable to God.
- 18. The Sadducees adhered closely to the letter of the Law.
- 19. The Sadducees believed in the resurrection of the body.

2. BEST ANSWER

Directions: Each one of the following questions is followed by four words or statements, only one of which is correct. Place a check in front of the correct answer. For example:

The father of Jacob was

- | | |
|--|----------------|
| 1. Abraham | 3. Moses |
| 2. <input checked="" type="checkbox"/> Isaac | 4. Joseph |

The correct answer is Isaac, so a check is placed in front of that name. Read carefully each of the following questions and place a check before the correct answer. If you do not know which is the correct answer, skip it and go to the next question.

- (1) The first great prophet of the Exile was

1. Ezekiel	3. Elijah
2. Amos	4. Zechariah
- (2) Second Isaiah was

1. a son of the First Isaiah	3. an unknown prophet of Babylon
2. a priest who copied the Torah	4. a great military leader
- (3) Zechariah began to prophesy in the reign of

1. Cyrus	3. Xerxes
2. Darius	4. Artaxerxes
- (4) From the year 586 B.C.E. until the completion of the Second Temple, how many years passed?

1. fifty	3. one hundred
2. seventy	4. ninety
- (5) What king ordered the Jews to stop their efforts to rebuild the Temple?

1. Xerxes	3. Cyrus
2. Artaxerxes	4. Darius I
- (6) Esther saved the Jews from the plot of

1. Pharaoh	3. Haman
2. Ramses	4. Mordecai
- (7) What conqueror passed through Palestine without despoiling the Temple?

1. Ptolemy	3. Julius Caesar
2. Alexander the Great	4. Augustus
- (8) The "Septuagint" is so-called because

1. it is a translation of the Bible	3. of the legend that 72 people prepared it
2. it was made in Alexandria	4. it was accepted by the Sanhedrin
- (9) A king who was at first a Pharisee but in his old age became a Sadducee, was

1. Herod	3. Antipater
2. Simon	4. Alexander Jannai
- (10) Antipater, the father of Herod, was

1. a Jew	3. a Greek
2. an Idumean	4. a Roman
- (11) Hillel and Shammai were two Pharisaic teachers who lived about

1. 350 B.C.E.	3. 50 B.C.E.
2. 200 B.C.E.	4. 25 C.E.
- (12) Philo was a

1. general	3. prophet
2. writer on Greek philosophy	4. scribe

3. BEST REASON

Directions: Each one of the following statements is followed by four sentences, only one of which is correct. Place a check in front of the correct answer. For example:

Moses did not bring the Hebrews into Canaan because

1. he did not care to go to Canaan
2. he thought that someone else should lead them
3. ..✓.. he died before they entered Canaan
4. he returned to Egypt

In this case the correct answer is number 3, so a check is placed in front of 3. Do the same with all the following questions.

(1) Many of the Jews remained in Babylon because

1. they were compelled to stay there
2. they were prosperous there
3. they had no leader to bring them to Judea
4. they hated Palestine

(2) Contact with the Babylonians had the following effect upon the religious life of the Jews

1. it helped in the development of a universal idea of God
2. it created a greater enmity towards non-Jews
3. it destroyed all hopes for a better future
4. it taught them to worship the Babylonian gods

(3) Einstein is world-famous because

1. he is a Jew
2. he is a great musician
3. he is very rich
4. he is a great scientist

(4) The Jews celebrate Purim today because they

1. were saved from the plot of Haman
2. were freed from Egypt
3. returned from Babylonian exile
4. reached Canaan

(5) Which of the following events is celebrated even today?

1. The Division of the Kingdom under Jeroboam
2. The Exodus from Egypt
3. The Building of the First Temple in Jerusalem
4. The Birth of Moses

(6) The Jews celebrate Hanukkah

1. to commemorate a victory over the Babylonians
2. to commemorate a victory over the Assyrians
3. to commemorate a victory over the Syrians
4. to commemorate a victory over the Egyptians

4. MATCHING

Directions: Below are two columns to be matched. The left-hand column has a number before each word. In the space before the right hand column put the number of the appropriate name or word in the left hand column. For example, the following are five names and five words to match each of the names:

- | | |
|--------------|-----------------------|
| 1. Aaron | ...3.. King |
| 2. Amos | ...1.. Priest |
| 3. Saul | ...2.. Prophet |
| 4. Gideon | ...5.. Name of a city |
| 5. Jerusalem | ...4.. Judge |

Do the same with all the following questions:

1st group

In the left hand column there is a list of names. The right hand column has a list of definitions. Match the two columns.

- | | |
|---------------|---|
| 1. Zerubbabel | A Roman general |
| 2. Nehemiah | The first Jewish leader to return to Judea from Babylonia |
| 3. Daniel | A king of the Jews who was not a Jew by descent |
| 4. Herod | A Babylonian Jew who was steadfast to his faith |
| 5. Titus | A governor of Judah after the exile |

2nd group

In the left hand column there is a list of names. The right hand column has a list of definitions. Match the two columns

- | | |
|-------------------|--|
| 1. Hanukah | A Jewish religious party |
| 2. Hasmoneans | A Roman governor |
| 3. Essenes | A holiday celebrating Jewish religious freedom |
| 4. Zechariah | A Jewish family of kings |
| 5. Pontius Pilate | A Prophet |

5. ORDER

Directions: Below are a number of names or statements. Arrange these in the order in which they occurred by inserting 1 in the space before the event that occurred first. Insert 2, 3, 4, and 5, before the events that occurred second, third, fourth, and fifth. For example:

- | |
|----------------|
| ...2.. Isaac |
| ...3.. Jacob |
| ...1.. Abraham |
| ...5.. David |
| ...4.. Moses |

Do the same with all the following groups:

1st group

- | |
|---------------------------|
| John Hyrcanus |
| Ezra |
| Alexander the Great |
| Alexander Jannaeus |
| Judas Maccabeus |

2nd group

- | |
|--|
| First Hanukah |
| Expulsion of Pharisees by Alexander Jannaeus |
| Destruction of the Second Temple |
| Judea under Greek Rule |
| Return from Babylon |

6. COMPLETION

Directions: Each one of the following statements has one word or name missing. Read each sentence and fill in the blank with the missing word or name to make a true statement. For example:

The name of the first Jewish king was.....*Saul*.....

Do the same with each of the following sentences:

1. Mixed marriages were objected to by.....
2.read the Law of Moses to the people.
3. The Temple was located on Mount Gerizim.
4. The armies of King Antiochus were defeated by.....
5. The.....were a communistic party, the members of which shared all their possessions jointly.
6.was the name of the only reigning woman of the Hasmonean line.
7. During the first century C.E. the.....ruled over Palestine.
8. Jerusalem was captured in the year 70 C.E. by the.....

IV. FROM THE DISPERSION TO THE PRESENT

1. TRUE or FALSE

DIRECTIONS:

Some of the following statements are true and some are not true. On the dotted line before each statement, make a check (✓) if it is true, and a zero (0) if it is not true. For example:

...✓... Moses led the Israelites out of Egypt

This statement is true, so a check is placed on the dotted line.

...0... Joshua was the first king of the Jews

This statement is wrong, so a zero is placed in front of it. Read carefully each of the statements that follow and mark ✓ if it is correct, and 0 if it is not correct. If you are not certain of the correct answer, try to do the best you can.

- 1. The revolt of the Jews against Rome ended in the conquest of Jerusalem by Titus and in the destruction of the Second Temple.
- 2. The Jews who were exiled to Rome in the year 70 took along with them copies of the Talmud.
- 3. The Exilarch had nothing to do with the collection of taxes from the Jews.
- 4. The Palestinian Talmud has exerted more influence on Jewish life than the Babylonian Talmud.
- 5. The successors of the Amoraim were called the Saboraim.
- 6. The Gaonim were the successors of the Tannaim.
- 7. The Hebrew poets of Spain composed many prayers, called the Piyyutim.
- 8. Rashi wrote a commentary only on the Bible but not on the Talmud.
- 9. Maimonides had no opponents among the rabbis of his time. His doings were never condemned by the Jews.
- 10. When the Jews were expelled from Spain in 1492, Ferdinand and Isabella allowed them to take their possessions with them.
- 11. Jews accompanied Columbus on his first trip to America.
- 12. The main character in the "Merchant of Venice" is a Jew.
- 13. One aim of Moses Mendelssohn in translating the Bible and Prayers into German was that the Jews might learn the language of the land.
- 14. At the outbreak of the American Revolution Jewish communities were to be found in many of the American colonies.
- 15. Jewish emancipation in Europe was first achieved in England.
- 16. The French Revolution is rightly considered a decisive turning point in Jewish history.
- 17. Reform Judaism originated in the United States of America.
- 18. Gabriel Riesser was one of the champions of Jewish rights.
- 19. Isaac Mayer Wise was one of the early Reform Rabbis in America.

2. BEST ANSWER

Directions: Each one of the following questions is followed by four words or statements, only one of which is correct. Place a check in front of the correct answer. For example:

The father of Jacob was

- | | |
|--|----------------|
| 1. Abraham | 3. Moses |
| 2. <input checked="" type="checkbox"/> Isaac | 4. Joseph |

The correct answer is Isaac, so a check is placed in front of that name. Read carefully each of the following questions and place a check before the correct answer. If you do not know which is the correct answer, skip it and go to the next question.

- (1) About a century after the destruction of the Second Temple, the center of Jewish learning moved to

1. Spain	3. Babylonia
2. Italy	4. Egypt
- (2) The Mishnah was brought into its present form by

1. Judah the First	3. Akiba
2. Hillel	4. Johanan Ben Zaccai
- (3) The Babylonian Talmud was finally completed about the year

1. 200 C.E.	3. 400 C.E.
2. 300 C.E.	4. 500 C.E.
- (4) The Talmud is written almost entirely in

1. Hebrew	3. Latin
2. Aramaic	4. Syrian
- (5) Solomon Ibn Gabirol was famous as a great

1. rabbi	3. preacher
2. soldier	4. poet
- (6) The Jews who were about to be expelled from Spain were given one alternative

1. to give up their wealth	3. to pay heavy taxes
2. to become Christians	4. to become Mohammedans
- (7) The Shulhan Aruk is

1. a Jewish law book containing laws for the guidance of Jews	3. a table on which the Torah is read in the Synagogue
2. a book on philosophy	4. one of the books in the Talmud
- (8) The majority of Russian Jewish immigrants came to America during the decade of

1. 1885-1895	3. 1905-1915
2. 1895-1905	4. 1915-1925
- (9) The Joint Distribution Committee functioned

1. during the recent World War	3. during the American Civil War
2. during the French Revolution	4. during the American Revolution
- (10) The Balfour Declaration was issued in

1. 1812	3. 1865
2. 1848	4. 1917
- (11) The Jewish population in America was largest in

1. 1776	3. 1865
2. 1812	4. 1925

3. BEST REASON

Directions: Each one of the following statements is followed by four sentences, only one of which is correct. Place a check in front of the correct answer. For example:

Moses did not bring the Hebrews into Canaan because

1. he did not care to go to Canaan
2. he thought that someone else should lead them into Canaan
3. ..✓.. he died before they entered Canaan
4. he returned to Egypt

In this case the correct answer is number 3, so a check is placed in front of 3. Do the same with all the following questions.

- (1) The Festival of Passover is celebrated because it reminds us of
 1. the giving of the Law
 2. the deliverance of the Hebrews from Egypt
 3. the time of the gathering of first fruits
 4. the blowing of the Shofar
- (2) The Jews celebrate Purim today because
 1. Israel was saved from the Plot of Haman
 2. they were freed from Egypt
 3. they returned from the Babylonian exile
 4. they reached Canaan
- (3) The Jews celebrate Hanukah
 1. to commemorate a victory over the Babylonians
 2. to commemorate a victory over the Assyrians
 3. to commemorate a victory over the Syrians
 4. to commemorate a victory over the Egyptians
- (4) Which of the following events had the greatest effect upon Jewish History?
 1. The Rebellion of Korah against Moses
 2. The Rebellion of Bar Cochba against the Romans
 3. The School of Johanan Ben Zaccai at Jabneh
 4. The Travels of Benjamin of Tudela
- (5) During the Middle Ages Hebrew poetry reached the highest development in
 1. Palestine
 2. Russia
 3. Babylon
 4. Spain
- (6) Maimonides was persecuted by many rabbis of his time because
 1. they were jealous of his fame
 2. they suspected him of anti-semitism
 3. he tried to interpret Judaism in the light of Greek philosophy
 4. he was a court physician

- (7) The main reason why the Jews practiced money lending during the Middle ages was
1. the Jewish love for money
 2. the rabbis commanded them to do so
 3. they had more money than they could spend
 4. the Jews were not allowed to engage in many other activities
- (8) Jewish immigration to America in the last 100 years was caused mainly by
1. the desire of Jews to see the American Indians
 2. the desire to live in a land of freedom
 3. their love for sea voyages
 4. their being too lazy to work
- (9) Reform Judaism attempted to adapt Jewish life to
1. present-day needs
 2. the life in olden times
 3. life in Palestine
 4. life according to the Talmud
- (10) The Zionist movement has caused many Jews .
1. to go back to Palestine
 2. to give up Judaism
 3. to come to America
 4. to settle in Russia
- (11) The present settlement of the Jews in Palestine most resembles
1. the conquest of Palestine under Joshua
 2. the return of the Jews to England
 3. the return from Babylon under Ezra
 4. the settlement of the Jews in the United States
- (12) Einstein is world famous because .
1. he is a Jew
 2. he is a great musician
 3. he is very rich
 4. he is a great scientist

4. MATCHING

Directions: Below are two columns to be matched. The left hand column has a number before each word. In the space before the right hand column put the number of the appropriate name or word in the left hand column. For example, the following are five names and five words to match each of the names:

1. Aaron	...3..	King
2. Amos	...1..	Priest
3. Saul	...2..	Prophet
4. Gideon	...5..	Name of a city
5. Jerusalem	...4..	Judge

Do the same with each of the following groups:

1st group

1. Emperor	.....	Josephus
2. Philo	.....	Titus
3. Jewish historian	.....	Babylon
4. Court of Justice	.....	Alexandria
5. Prince of Captivity	.....	Sanhedrin

2nd group

1. Rashi	.....	Babylon
2. Hai Gaon	.....	France
3. Maimonides	.....	England
4. Moses Mendelssohn	.....	Germany
5. Manasseh Ben-Israel	.....	Egypt

3rd group

1. Revolutionist	.....	Bar Cochba
2. Exilarch	.....	Prince of Captivity
3. Pumbeditha	.....	Jewish School
4. Gemara	.....	Cabala
5. Zohar	.....	Talmud

4th group

1. Baal Shem Tob	.....	Relativity
2. Saadia Gaon	.....	Essays on Zionism
3. Maimonides	.....	Faith and Knowledge
4. Ahad Ha'am	.....	Hasidism
5. Einstein	.....	Guide to the Perplexed

5th group

1. Robert Morris	.....	Helped finance revolution
2. George Washington	.....	Charleston, S. C.
3. First Reform Jewish Congregation in America	.....	Ararat
4. Mordecai Emanuel Noah	.....	Rebecca Gratz
5. First Jewish Sunday School in America	.....	Address to the Jews of Newport

6th group

1. Zangwill	.....	Anti-semitic
2. Mount Scopus	.....	Jewish Legion
3. Jabotinsky	.....	Hebrew University
4. Ku Klux Klan	.....	Poet
5. Brandeis	.....	Supreme Court

5. ORDER

Directions: Below are a number of names or statements. Arrange these in the order in which they occurred by inserting 1 in the space before the event that occurred first. Insert 2, 3, 4, and 5 before the event that occurred second, third, fourth, and fifth. For example:

...2.. Isaac
 ...3.. Jacob
 ...1.. Abraham
 ...5.. David
 ...4.. Moses

Do the same with each of the following groups:

1st group Spinoza
 Hillel
 Moses Mendelssohn
 Theodore Herzl
 Ezra

2nd group Activity of Moses Montefiore
 The Dreyfus Affair
 Death of Theodore Herzl
 Hasidic movement
 Beginning of Cabala

3rd group Cyrus
 Antiochus Epiphanes
 King Ferdinand
 Napoleon
 Emperor Francis Joseph

4th group Tannaim
 Scribes
 Amoraim
 Geonim
 Saboraim

5th group Talmud
 Rashi
 Judah Halevi
 Saadla Gaon
 Titus

6. COMPLETION

Directions: Each one of the following statements has one word or name missing. Read each sentence and fill in the blank with the missing word or name to make a true statement. For example:

The name of the first Jewish king was.....*Saul*.....

Do the same with each of the following sentences:

1. Rabbi Yehuda Halevi lived in the.....century.
2. The name of a book on Jewish philosophy which Maimonides wrote is called.....
3. The Jews were banished from.....in 1492.
4. Sabbatai Zevi posed as.....of the Jews.
5. Baruch.....lived in the seventeenth century.
6. Moses Mendelssohn was born in the first half of the.....century.
7. The Grand Sanhedrin was called together by.....
8. The.....Union College is a Reform Rabbinical Seminary.
9. A Jewish member of the Supreme Court of the United States is.....
10. Joseph H. Hertz is the chief.....of England.

JEWISH HISTORY ACHIEVEMENT TESTS

FORM B

I. FROM THE BEGINNING TO THE DIVISION OF THE KINGDOM

1. TRUE or FALSE

DIRECTIONS:

Some of the following statements are true and some are not true. On the dotted line before each statement, make a check (✓) if it is true, and a zero (0) if it is not true. For example:

✓. Moses led the Israelites out of Egypt.

This statement is true, so a check is placed on the dotted line.

...0... Joshua was the first king of the Jews.

This statement is wrong, so a zero is placed in front of it. Read carefully each of the statements that follow and mark ✓ if it is correct and 0 if it is not correct. If you are not certain of the correct answer, do the best you can.

- 1. Moses died in the land of Canaan.
- 2. After the death of Moses, Aaron became the leader of the Hebrews.
- 3. The Edomites were friendly to the Israelites.
- 4. The Torah permitted the Hebrews to marry the Canaanites.
- 5. The Hebrews were also called Canaanites.
- 6. Deborah urged Barak to fight against Sisera.
- 7. The first king of Israel was David.
- 8. Jonathan and his armour bearer helped to defeat the Philistines at Michmas.
- 9. Saul became disheartened towards the end of his reign.
- 10. David was anointed king by Nathan.
- 11. The tribe of Benjamin was finally won over to David by Abner.
- 12. David showed kindness to the house of Saul.
- 13. The prophet Nathan constantly urged David to build the Temple.
- 14. Solomon revolted against David.
- 15. David asked Solomon to build a temple.
- 16. Hiram of Tyre helped build the Temple.
- 17. Solomon's empire reached from Dan to Beer-sheba.
- 18. The servants of the Israelites were allowed to rest on the Sabbath.
- 19. The strangers who lived among the Israelites had no right before the law.

2. BEST ANSWER

Directions: Each one of the following questions is followed by four words or statements, only one of which is correct. Place a check in front of the correct answer. For example:

The father of Jacob was

- | | |
|--|----------------|
| 1. Abraham | 3. Moses |
| 2. <input checked="" type="checkbox"/> Isaac | 4. Joseph |

The correct answer is Isaac, so a check is placed in front of that name. Read carefully each of the following questions and place a check before the correct answer. If you do not know which is the correct answer, skip it and go to the next question.

- (1) The Hebrews left Egypt about

1. 1200 B.C.E.	3. 600 B.C.E.
2. 900 B.C.E.	4. 300 B.C.E.
- (2) Who was the leader of the rebellion against Moses?

1. Aaron	3. Absalom
2. Nadab	4. Korah
- (3) What woman agreed to help the Israelites on condition that her family and herself be spared?

1. Deborah	3. Rahab
2. Huldah	4. Delilah
- (4) Jericho was known for its

1. wheat	3. cedar-trees
2. palm-trees	4. lions
- (5) Jael helped free the Jews from

1. Ehud	3. Moab
2. Sisera	4. Og
- (6) Samson tried to free the Israelites from the

1. Canaanites	3. Philistines
2. Edomites	4. Hittites
- (7) Who was Saul's general?

1. Joab	3. Amasa
2. Benaiah	4. Abner
- (8) While a young man, David was a

1. merchant	3. shepherd
2. priest	4. sailor
- (9) Goliath was

1. an Edomite	3. an Ammonite
2. a Philistine	4. a Jebusite
- (10) On what side of Palestine was the country of the Philistines located?

1. North	3. East
2. South	4. West

- (11) David conquered the
- | | |
|-------------------|-------------------|
| 1. Greeks | 3. Ammonites |
| 2. Egyptians | 4. Romans |
- (12) Who revolted against David?
- | | |
|-----------------|----------------|
| 1. Solomon | 3. Nathan |
| 2. Absalom | 4. Elijah |
- (13) The Lebanon mountains were noted for their
- | | |
|-----------------|---------------------|
| 1. valleys | 3. cedar-trees |
| 2. fruits | 4. lions |
- (14) In what part of Palestine was the Kingdom of Judah located?
- | | |
|------------------|-----------------|
| 1. Northern | 3. Eastern |
| 2. Southern | 4. Western |
- (15) On what side of Palestine is Egypt located?
- | | |
|-------------------|-------------------|
| 1. East | 3. North |
| 2. Northwest | 4. Southwest |
- (16) The year of the Jubilee was the time when
- | | |
|--------------------------------|---------------------------------------|
| 1. Jews went to Jerusalem | 3. the Hebrews left Egypt |
| 2. slaves were made free | 4. the Jews celebrated a victory |

3. BEST REASON

Directions: Each one of the following statements is followed by four sentences, only one of which is correct. Place a check in front of the correct answer. For example:

Moses did not bring the Hebrews into Canaan because

- | |
|---|
| 1. he did not care to go to Canaan |
| 2. he thought that someone else should lead them into Canaan |
| 3. <input checked="" type="checkbox"/> he died before they entered Canaan |
| 4. he returned to Egypt |

In this case, the correct answer is number 3, so a check is placed in front of 3.

Do the same with each of the following questions:

- (1) Abraham left his own country to go to the land of Canaan because
- | |
|---|
| 1. he loved adventure |
| 2. he could not get along with his parents |
| 3. he believed it his duty to proclaim the one God |
| 4. he disliked his own country |
- (2) After freeing the Israelites from Egypt Moses did not lead them directly to the land of Canaan because
- | |
|--|
| 1. he was afraid |
| 2. the people did not want to go to Canaan |
| 3. Moses preferred to remain in the desert |
| 4. the people were not prepared to conquer the land |

- (3) When Moses was asked to free his people he refused at first because
 1. he disliked his people
 2. he was preparing to go on a long journey
 3. he thought he was unprepared to undertake such a great task
 4. he was busy completing his studies
- (4) The selection of a king in place of a judge to rule over Israel resulted in
 1. many Jews leaving Palestine
 2. unifying the various tribes
 3. many neighboring nations becoming Jews
 4. no very significant change
- (5) David showed kindness to Mephibosheth because
 1. of gratitude to Jonathan
 2. he was his relation by marriage
 3. he had been his general
 4. he was very handsome
- (6) The building of the Temple at Jerusalem helped
 1. to enrich Israel
 2. to divide Israel
 3. to unify Israel
 4. to estrange people from God
- (7) Which of the following events is celebrated even today?
 1. The Division of the Kingdom under Jeroboam
 2. The Exodus from Egypt
 3. The Building of the First Temple in Jerusalem
 4. The Birth of Abraham
- (8) Mattathias refused to worship strange gods because
 1. he believed in only one God
 2. he was narrow minded
 3. he wanted to show off
 4. his sons prevented him
- (9) Purim is celebrated today because the Jews
 1. were saved from the plot of Haman
 2. were freed from Egypt
 3. returned from the Babylonian exile
 4. reached Canaan
- (10) The Festival of Shevuoth is celebrated because
 1. Israel was freed from Egyptian slavery
 2. Israel received the Law at Sinai
 3. Israel was saved from the Romans
 4. Israel returned from the Babylonian exile

4. MATCHING

Directions: Below are two columns to be matched. The left hand column has a number before each word. In the space before the right hand column, put the number of the appropriate name or word in the left hand column. For example, the following are five names and five words to match each of the names:

1. Aaron	...3..	King
2. Amos	...1..	Priest
3. Saul	...2..	Prophet
4. Gideon	...5..	Name of a city
5. Jerusalem	...4..	Judge

Aaron was a priest, so the number 1 is placed before *Priest*; Amos was a prophet, so 2 is placed before *Prophet*; Saul was a king, so 3 is placed before *King*; Gideon was a judge, so 4 is placed before *Judge*; and Jerusalem was the name of a city, so 5 is placed before *Name of a city*. Do the same with each of the following groups:

1st Group

In the left hand column there is a list of names. The right hand column has a list of definitions. Match the two columns.

1. Nadab	.....	Sister of Moses
2. Bezalel	.....	Builder of the tabernacle
3. Benjamin	.....	King of Syria
4. Ben-Hadad	.....	Son of Jacob
5. Miriam	.....	Son of Aaron

2nd Group

In the left hand column there is a list of names of parents. The right hand column has a list of their sons. Match the two columns.

1. Sarah	.....	Ishmael
2. Gideon	.....	Gershon
3. Hagar	.....	Shem
4. Noah	.....	Isaac
5. Moses	... ..	Abimelech

3rd Group

In the left hand column there is a list of cities. The right hand column has a list of countries. Match the two columns.

1. Rabbath	.....	Palestine
2. Jerusalem	.....	Ammon
3. Gaza	.....	Assyria
4. Rameses	.....	Philistia
5. Nineveh	.....	Egypt

4th Group

In the left hand column there is a list of places. The right hand column has a list of definitions. Match the two columns.

1. Ai	.....	City where Temple was built
2. Babylon	.....	City where Samuel was brought up
3. Shiloh	.....	Place of the Exile of the Jews
4. Jerusalem	.....	City captured by Joshua
5. Canaan	.....	Land which Israelites conquered

5. ORDER

Directions: Below are a number of names or statements. Arrange these in the order in which they occurred by inserting 1 in the space before the event that occurred first. Insert 2, 3, 4, and 5 before the events that occurred second, third, fourth, and fifth. For example:

...2.. Isaac
 ...3.. Jacob
 ...1.. Abraham
 ...5.. David
 ...4.. Moses

Do the same with each of the following groups:

1st Group Moses born
 Israelites leave Egypt
 Jacob and his family come to Egypt
 Joshua becomes leader
 Ten Commandments given

2nd Group Deborah
 Joshua
 Gideon
 Samson
 Ehud

3rd Group Conquest of Canaan
 Death of Aaron
 Sending the twelve spies
 Death of Moses
 Crossing of the Red Sea

4th Group Saul
 Solomon
 David
 Eli
 Jeroboam

6. COMPLETION

Directions: Each one of the following statements has one word or name missing. Read each sentence and fill in the blank with the missing word or name to make a true statement. For example:

The name of the first Jewish king was *Saul*

Do the same with each of the following sentences:

1. At the time the Hebrews entered Palestine it was known as the land of
2. Sarah was the..... of Abraham.
3. Joseph was the favorite son of.....
4. The first city conquered by Joshua was.....
5. Hannah was the..... of Samuel.
6. Saul belonged to the tribe of.....
7. It took Solomon seven years to build the.....

II. THE PERIOD OF THE FIRST TEMPLE

1. TRUE or FALSE

Directions: Some of the following statements are true and some are not true. On the dotted line before each statement, make a check (✓) if it is true, and a zero (0) if it is not true. For example:

✓... Moses led the Israelites out of Egypt.

This statement is true, so a check is placed on the dotted line.

...0... Joshua was the first king of the Jews.

This statement is wrong, so a zero is placed in front of it. Read carefully each of the statements that follow and mark ✓ if it is correct, and 0 if it is not correct. If you are not certain of the correct answer, do the best you can.

- 1. The first king of the Jews was Solomon.
- 2. David showed kindness to the house of Saul.
- 3. The prophet Nathan constantly urged David to build a temple.
- 4. The First Temple was dedicated during the reign of David.
- 5. Jeroboam commanded his people to worship at Jerusalem only.
- 6. Pekah attacked the city of Jerusalem.
- 7. Hoshea was the last king of Israel.
- 8. The Northern kingdom was destroyed by a dreadful famine.
- 9. The kingdom of Israel was the first of the two kingdoms to disappear.
- 10. Isaiah favored a treaty with Egypt.
- 11. Rab-Shakeh promised that the Jews would be treated kindly if they surrendered Jerusalem.
- 12. Hezekiah surrendered Jerusalem to Sennacherib.
- 13. Manasseh built an altar to the Baalim.
- 14. The Book of Deuteronomy was found in the reign of Josiah.
- 15. Ezekiel died before the Jews were exiled to Babylonia.
- 16. The Hebrew prophets were the enemies of the Baalim.
- 17. The Hebrew prophets believed in a Messianic Age when there would be no more wars.
- 18. The priests traced their descent from Aaron, brother of Moses.
- 19. The Festival of Hanukah was celebrated during the days of the Divided Kingdom.

2. BEST ANSWER

Directions: Each one of the following questions is followed by four words or statements, only one of which is correct. Place a check in front of the correct answer. For example:

The father of Jacob was:

- | | |
|--|----------------|
| 1. Abraham | 3. Moses |
| 2. <input checked="" type="checkbox"/> Isaac | 4. Joseph |

The correct answer is Isaac, so a check is placed in front of that name. Read carefully each of the following questions and place a check before the correct answer. If you do not know which is the correct answer, skip it and go to the next question.

- (1) Who caused the tribes of Israel to revolt against the son of Solomon?

1. Ahijah	3. Jeroboam
2. Jonah	4. Ahab
- (2) The vineyard of Naboth was taken by

1. Elijah	3. Manasseh
2. Asa	4. Ahab
- (3) Who made an alliance with Resin of Syria against Ahaz of Judah?

1. Baasa	3. Hosea
2. Pekah	4. Elah
- (4) Tiglath-pileser destroyed

1. Antioch	3. Thebes
2. Jerusalem	4. Samaria
- (5) Pharaoh Necho was defeated by

1. Nebuchadnezzar	3. Darius
2. Cyrus	4. Josiah
- (6) Jeremiah lived during the reign of

1. Jeroboam II	3. Josiah
2. Solomon	4. Hoshea
- (7) To which sick king did Merodach-Baladin send presents?

1. Jeroboam	3. Baasa
2. Hezekiah	4. Menahem
- (8) On what side of Palestine was Egypt situated?

1. Southwest	3. East
2. North	4. Northwest
- (9) The "Asherim" were

1. people	3. idols
2. a kind of helmet	4. cities

3. BEST REASON

Directions: Each one of the following statements is followed by four sentences, only one of which is correct. Place a check in front of the correct answer. For example:

Moses did not bring the Hebrews into Canaan because

1. he did not care to go to Canaan
2. he thought that someone else should lead them into Canaan
3. ☒ he died before they entered Canaan
4. he returned to Egypt

In this case the correct answer is number 3, so a check is placed in front of 3. Do the same with each of the following questions:

- (1) The Jews celebrate Purim today because
 1. they were saved from the plot of Haman
 2. they were freed from Egypt
 3. they returned from the Babylonian exile
 4. they reached Canaan
- (2) Which of the following events is commemorated by many Jews even today?
 1. The Division of the Kingdom under Jeroboam
 2. The Destruction of the Temple
 3. The Building of the First Temple in Jerusalem
 4. The Birth of Abraham
- (3) The Festival of Shevuoth is celebrated because
 1. Israel was freed from Egyptian bondage
 2. Israel received the Law at Sinai
 3. Israel was saved from the Romans
 4. Israel returned from the Babylonian exile
- (4) Mattathias refused to worship strange gods because
 1. he believed in only one God
 2. he was narrow-minded
 3. he did not care about the whole matter
 4. he wanted to be different
- (5) The Prophets
 1. were fortune tellers
 2. told the people to worship idols
 3. were friends of the widow, the orphan, and the stranger
 4. were champions of the rich
- (6) The Prophets dared to speak the truth to king and people because
 1. they were fearless spokesmen of the truth
 2. they wanted to show that they were brave
 3. they did not care for the people
 4. they wanted to get into the limelight
- (7) Elijah was opposed to Baal worship because
 1. he was narrow-minded
 2. he was against all forms of idol worship
 3. he believed that it did not matter what gods the people worshipped
 4. he was jealous of Jezebel's priests

4. MATCHING

Directions: Below are two columns to be matched. The left hand column has a number before each word. In the space before the right hand column put the number of the appropriate name or word in the left hand column. For example, the following are five names, and five words to match each of the names.

- | | |
|--------------|-----------------------|
| 1. Aaron | ...3.. King |
| 2. Amos | ...1.. Priest |
| 3. Saul | ...2.. Prophet |
| 4. Gideon | ...5.. Name of a city |
| 5. Jerusalem | ...4.. Judge |

Do the same with each of the following groups:

1st Group

In the left hand column there is a list of events. The right hand column has a list of dates. Match the two columns.

- | | |
|---------------------------------|----------------------------|
| 1. Division of Kingdom | Fifth Century B.C.E. |
| 2. Exile to Babylon | 586 B.C.E. |
| 3. Entry of Hebrews into Canaan | 10th Century B.C.E. |
| 4. Nehemiah rebuilds the walls | 722 B.C.E. |
| 5. Fall of Samaria | 1200 B.C.E. |

2nd Group

In the left hand column there is a list of kings. The right hand column has a list of their titles. Match the two columns.

- | | |
|----------------|-------------------------|
| 1. Rezin | King of Israel |
| 2. Necho | King of Persia |
| 3. Artaxerxes | Pharaoh of Egypt |
| 4. Sennacherib | King of Assyria |
| 5. David | King of Syria |

3rd Group

In the right hand column there is a list of 5 kings. Put 1 in front of those who were kings of Israel and 2 in front of those who were kings of Judah.

- | | |
|-----------|-------------------|
| | Ahab |
| 1. Israel | Jeroboam II |
| 2. Judah | Rehoboam |
| | Ahaz |
| | Hoshea |

5. ORDER

Directions: Below are a number of names or statements. Arrange these in the order in which they occurred by inserting 1 in the space before the event that occurred first. Insert 2, 3, 4, and 5 before the events that occurred second, third, fourth, and fifth. For example:

- ...2.. Isaac
- ...3.. Jacob
- ...1.. Abraham
- ...5.. David
- ...4.. Moses

Do the same with each of the following groups:

- 1st Group Moses
 Abraham
 Saul
 Gideon
 Eli
- 2nd Group End of Kingdom of Judah
 Joshua leads Hebrews into Canaan
 Absalom's rebellion
 Captivity of ten tribes
 Founding of Kingdom of Israel
- 3rd Group Babylonian Exile
 Solomon becomes king
 Crossing of Jordan
 Period of Judges
 Division of Kingdom

6. COMPLETION

Directions: Each one of the following statements has one word or name missing. Read each sentence and fill in the blank with the missing word or name to make a true statement. For example:

The name of the first Jewish king was *Saul*

Do the same with each of the following sentences:

1. After the death of Moses, became the leader.
2. The tribes of Reuben, Manasseh, and were settled on the other side of the Jordan.
3. The tribe of Ephraim was in the kingdom of
4. After Solomon's death, his kingdom was divided into the kingdom of Judah and the kingdom of
5. The Moabite stone of the ninth century B.C.E. tells us that King conquered Moab.
6. Benhadad forced King of Israel to go to war.
7. The successor of Elijah was
8. was the herdsman prophet.
9. In the year 586 B.C.E. the Jews were exiled to

III. THE PERIOD OF THE SECOND TEMPLE

1. TRUE or FALSE

DIRECTIONS:

Some of the following statements are true and some are not true. On the dotted line before each statement, make a check (✓) if it is true, and a zero (0) if it is not true. For example:

...✓... Moses led the Israelites out of Egypt

This statement is true, so a check is placed on the dotted line.

...0... Joshua was the first king of the Jews

This statement is wrong, so a zero is placed in front of it. Read carefully each of the statements that follow and mark ✓ if it is correct, and 0 if it is not correct. If you are not certain of the answer, do the best you can.

- 1. Ezekiel held out no hope for the restoration of the Judean state.
- 2. Practically all the Jews exiled in Babylon returned to Palestine under Zerubbabel.
- 3. Zechariah preferred Zerubbabel to Joshua as the ruler of the new Jewish state.
- 4. The exiles in Babylonia supplied funds to rebuild the Temple.
- 5. Ezra permitted the Jews to marry foreign wives.
- 6. The Temple was dedicated to God during the days of Ezra.
- 7. Nehemiah went to Judea because he was sent for by the Jews who were living there.
- 8. Nehemiah asked the nobles to restore the land, money, and vineyards to the people.
- 9. The feast of Succoth had been celebrated regularly from the time of Joshua to the days of Nehemiah.
- 10. Like Solomon, Herod the Great was a great builder.
- 11. By marrying Miriam, Herod harmonized the various factions of his time.
- 12. In the days of the Second Temple thousands of Jews lived in Alexandria.
- 13. Philo believed that the teachings of Plato were contained in the Torah.
- 14. Philo in his "Wars of the Jews" describes the destruction of the Second Temple.
- 15. The Books of the Maccabees are contained in the Apocrypha.
- 16. The Pharisees were hated by the common people.
- 17. The party of the Sadducees included the priests and the nobles.
- 18. The Sadducean interpretation of the law brought comfort to the poor and lonely.
- 19. The Pharisees believed in the written and oral law.

2. BEST ANSWER

Directions: Each one of the following questions is followed by four words or statements, only one of which is correct. Place a check in front of the correct answer. For example:

The father of Jacob was

- | | |
|--|----------------|
| 1. Abraham | 3. Moses |
| 2. <input checked="" type="checkbox"/> Isaac | 4. Joseph |

The correct answer is Isaac, so a check is placed in front of that name. Read carefully each of the following questions and place a check before the correct answer. If you do not know which is the correct answer, skip it and go to the next question.

- (1) A governor appointed over Judea by the King of Babylon in 586 B.C.E. was

1. Gedaliah	3. Joshua
2. Ezra	4. Nehemiah
- (2) While the Jews were in captivity, Judea had been captured by the

1. Edomites	3. Philistines
2. Hittites	4. Canaanites
- (3) A king of the Persians and Medes who conquered Babylon was

1. Sanballat	3. Nebuchadnezzar
2. Cyrus	4. Nehemiah
- (4) Ezra was a

1. prophet	3. general
2. prince	4. scribe
- (5) The synagogue was probably first established in the days of

1. Ezra	3. Moses
2. David	4. Solomon
- (6) The armies of King Antiochus were defeated by

1. Nicanor	3. Judas Maccabeus
2. Alexander	4. Mark Anthony
- (7) Salome Alexandra reigned about

1. 200 B.C.E.	3. 110 B.C.E.
2. 140 B.C.E.	4. 70 B.C.E.
- (8) The first Roman to interfere in the internal affairs of Palestine was

1. Caesar	3. Cassius
2. Anthony	4. Pompey
- (9) Herod is known in Jewish history as a

1. great builder	3. lover of the Jewish religion
2. kind king	4. wise man
- (10) The Zealots wanted

1. all Jews to be treated alike	3. to study the Law with zeal
2. peace above all	4. war with Rome
- (11) Jerusalem was captured in 70 C.E. by

1. Vespasian	3. Titus
2. Caligula	4. Pompey
- (12) The Triumphal Arch of Titus was

1. a monument erected to commemorate a Roman victory	3. a theater built by Herod the Great
2. a Temple erected to Zeus	4. a gymnasium built for sports
- (13) The Canon of the Bible, or the Bible as we now have it, was probably completed about

1. 500 B.C.E.	3. 500 C.E.
2. 350 B.C.E.	4. 100 C.E.

3. BEST REASON

Directions: Each one of the following statements is followed by four sentences, only one of which is correct. Place a check in front of the correct answer. For example:

Moses did not bring the Hebrews into Canaan because

1. he did not care to go to Canaan
2. he thought that some one else should lead them into Canaan
3. ..✓... he died before they entered Canaan
4. he returned to Egypt

In this case the correct answer is number 3, so a check is placed in front of 3. Do the same with all the following questions.

- (1) Ezra and Nehemiah opposed mixed marriages because
 1. they led the people to worship the foreign gods
 2. the Canaanites refused to intermarry with the Jews
 3. King Artaxerxes was opposed to mixed marriage
 4. the Jews thought they were not as good as their neighbors
- (2) Many Jews in olden times were opposed to Greek ideas because
 1. they disliked the Greek language
 2. many of the Greek ideas were opposed to Jewish ideas
 3. the Greeks were a war-like people
 4. the Greeks disliked the Jews
- (3) The Pharisees exerted a greater influence on Judaism than the Sadducees did, because
 1. their ideas were supported by the Jewish rulers of their time
 2. they were the aristocratic party
 3. they did not believe in the future life
 4. they were the party of the people
- (4) The Festival of Passover is celebrated because it reminds us of
 1. the giving of the Law
 2. the deliverance of the Hebrews from Egypt
 3. the time of the gathering of the first fruits
 4. the blowing of the Shofar
- (5) The Festival of Shevuoth is celebrated because
 1. Israel was freed from Egyptian bondage
 2. Israel received the Law at Sinai
 3. Israel was saved from the Romans
 4. Israel returned from the Babylonian exile
- (6) The Orthodox synagogue does not have any music during the services
 1. because the Bible forbids music
 2. the Jews do not like music
 3. in order not to distract people from their prayers
 4. in memory of the destruction of the Temple
- (7) One of the main causes of the rise of Zionism was
 1. the rich soil of Palestine
 2. anti-semitism
 3. prosperity in Palestine
 4. new methods of agriculture

4. MATCHING

Directions: Below are two columns to be matched. The left hand column has a number before each word. In the space before the right hand column put the number of the appropriate name or word in the left hand column. For example, the following are five names and five words to match each of the names:

- | | |
|--------------|-----------------------|
| 1. Aaron | ...1.. Priest |
| 2. Amos | ...3.. King |
| 3. Saul | ...2.. Prophet |
| 4. Gideon | ...5.. Name of a city |
| 5. Jerusalem | ...4.. Judge |

Do the same with the following groups:

1st group

In the left hand column there is a list of names. The right column has a list of definitions. Match the two columns.

- | | |
|---------------|---|
| 1. Titus | A governor of Judah after the exile |
| 2. Herod | A Babylonian Jew who was steadfast to his faith |
| 3. Daniel | A king of the Jews who was not a Jew by descent |
| 4. Nehemiah | The first Jewish leader to return to Judea from |
| 5. Zerubbabel | Babylonia |
| | A Roman general |

2nd group

In the left hand column there is a list of events. The right hand column has a list of dates. Match the two columns.

- | | |
|---------------------------------|--------------------------|
| 1. Rededication of Temple | 6th century B.C.E. |
| 2. Destruction of Second Temple | 70 C.E. |
| 3. Death of Jesus | 165 B.C.E. |
| 4. Babylonian exile | 30 C.E. |
| 5. Edict of Cyrus | 538 B.C.E. |

5. ORDER

Directions: Below are a number of names or statements. Arrange these in the order in which they occurred by inserting 1 in the space before the event that occurred first. Insert 2, 3, 4, and 5 before the events that occurred second, third, fourth, and fifth. For example:

- | |
|----------------|
| ...2.. Isaac |
| ...3.. Jacob |
| ...1.. Abraham |
| ...5.. David |
| ...4.. Moses |

Do the same with the following groups:

1st group

- | |
|---------------------|
| Moses |
| Ezra |
| Samuel |
| Hillel |
| Second Isaiah |

2nd group

- | |
|---------------------------|
| Pompey |
| Alexander the Great |
| Xerxes |
| Cyrus |
| Antiochus Epiphanes |

6. COMPLETION

Directions: Each one of the following statements has one word or name missing. Read each sentence and fill in the blank with the missing word or name to make a true statement. For example:

The name of the first Jewish king was.....*Saul*.....

Do the same with each of the following sentences:

1. Isaiah II encouraged the people by his words toward the end of.....*exile*.
2.was the first high priest of the re-established Judean state.
3.brought a copy of the Law from Babylon.
4.rebuilt the fortifications of Jerusalem.
5. The capital of Persia was.....
6. Esther saved the Jews from the plot of.....
7. Aristobulus and Hyrcanus were.....
8. The Temple was destroyed by the Romans under the leadership of.....

IV. FROM THE DISPERSION TO THE PRESENT

1. TRUE or FALSE

DIRECTIONS:

Some of the following statements are true and some are not true. On the dotted line before each statement, make a check (✓) if it is true, and a zero (0) if it is not true. For example:

...✓... Moses led the Israelites out of Egypt

This statement is true, so a check is placed on the dotted line.

...0... Joshua was the first king of the Jews

This statement is wrong, so a zero is placed in front of it. Read carefully each of the statements that follow and mark ✓ if it is correct and 0 if it is not correct. If you are not certain of the correct answer, do the best you can.

- 1. Rabbi Akiba refused to help Bar Cochba in his revolt against Rome.
- 2. Bar Cochba's rebellion against Rome was of greater consequence for the preservation of Judaism than the school of Rabbi Johanan Ben Zaccal.
- 3. One of the orders of the Mishnah is called "Damages."
- 4. The Talmud contains only discussions of religious laws.
- 5. Maimonides is the author of the Mishneh Torah.
- 6. The Jews were expelled from England about 200 years before they were expelled from Spain.
- 7. Sabbatai Zevi was a clear-minded, faithful Jew. He sacrificed his life for Judaism.
- 8. Manasseh Ben-Israel was influential in obtaining permission for the return of the Jews to England.
- 9. The works of Baruch Spinoza were highly praised by all the rabbis of his time. He was greatly honored by them.
-10. Peter Stuyvesant welcomed the Jews to New Amsterdam.
-11. Moses Mendelssohn wrote the play "Nathan the Wise."
-12. Some rabbis condemned Mendelssohn's translation of the Bible into German.
-13. Baal Shem Tob was a leader of Jewish mystics (Hassidim).
-14. Napoleon was not interested in the affairs of Jews and Judaism.
-15. The Grand Sanhedrin decreed that Jews must give up all discreditable occupations.
-16. Jewish emancipation in many European countries was opposed by rabbis who feared it would endanger the future of Judaism.
-17. Samson Raphael Hirsch was one of the leaders of the early Reform movement.
-18. Graetz is the author of "History of the Jews."
-19. The Jews of Roumania have been treated kindly during the past 100 years.
-20. The Order B'nai Brith is devoted to educational and philanthropic activities.

2. BEST ANSWER

Directions. Each one of the following questions is followed by four words or statements, only one of which is correct. Place a check in front of the correct answer. For example:

The father of Jacob was

- | | |
|-----------------|----------------|
| 1. Abraham | 3. Moses |
| 2. ..✓.. Isaac | 4. Joseph |

The correct answer is Isaac, so a check is placed in front of that name. Read carefully each of the following questions and place a check before the correct answer. If you do not know which is the correct answer, skip it and go to the next question.

- (1) Esther saved the Jews from the plot of

1. Pharaoh	3. Haman
2. Ramses	4. Mordecai
- (2) The Mishnah is written in

1. Chaldean	3. Aramaic
2. Arabic	4. Hebrew
- (3) One of the first Amoraim was

1. Simon ben Lakish	3. Rab
2. Rabbina	4. Zadok
- (4) In the third century C.E. the center of Jewish learning moved from Palestine to

1. Babylon	3. Germany
2. Egypt	4. France
- (5) Solomon Ibn Gabirol lived in the

1. tenth century	3. twelfth century
2. eleventh century	4. thirteenth century
- (6) The main activity of the Inquisition was directed against the

1. Mohammedans	3. immoral Christians
2. pious Christians	4. Maranos
- (7) The Jews were never banished from

1. Germany	3. Portugal
2. France	4. England
- (8) The Court Jew was

1. a member of the Sanhedrin	3. a person who lived in the court of the king.
2. a person who had certain privileges which his fellow Jews did not have	4. a converted Jew
- (9) The great majority of Jews living in America during the Revolutionary Period were

1. Russian	3. Portuguese
2. German	4. Polish
- (10) The Balfour declaration gave the Jews the legal right to settle in

1. America	3. England
2. Palestine	4. Germany
- (11) Sir Herbert Samuel was

1. a famous rabbi	3. one of the generals in the recent World War
2. High Commissioner of Palestine	4. the author of "Nathan the Wise"

3. BEST REASON

Directions: Each one of the following statements is followed by four sentences, only one of which is correct. Place a check in front of the correct answer. For example:

Moses did not bring the Hebrews into Canaan because

1. he did not care to go to Canaan
2. he thought that someone else should lead them into Canaan
3. ..✓... he died before they entered Canaan
4. he returned to Egypt

In this case the correct answer is number 3, so a check is placed in front of 3. Do the same with all the following questions.

(1) The Festival of Shevuoth is celebrated because

1. Israel was freed from Egyptian bondage
2. Israel received the Law at Sinai
3. Israel was saved from the Romans
4. Israel returned from the Babylonian exile

(2) Mattathias refused to worship strange gods because

1. he believed in only one God
2. he was narrow-minded
3. he was afraid that his God would punish him
4. he did not care about the whole matter

(3) Which of the following events is celebrated even today?

1. The Division of the Kingdom under Jeroboam
2. The Exodus from Egypt
3. The Building of the First Temple in Jerusalem
4. The Birth of Abraham

(4) The founding of the school at Jabneh resulted in

1. no effect upon Judaism
2. saving Judaism
3. a war
4. a revolution

(5) Both Philo and Maimonides

1. were great generals
2. were court Jews
3. tried to build great institutions of charity
4. tried to harmonize Jewish and Greek thought

(6) Jews left England in the Twelfth century because

1. they wanted to return to Palestine
2. they were forced to leave
3. they wanted to travel all over Europe
4. they were tired of living in England

- (7) The Jews were expelled from Spain mainly because
1. the Jews tried to convert the Spaniards to Judaism
 2. too many Jews wanted to become Christians
 3. there was a war between Palestine and Spain and Palestine lost
 4. the Jews did not want to give up their religion
- (8) The Shulhan Aruk, the code of Jewish laws prepared by Karo, was of great influence in Jewish life because
1. it was the only code of laws the Jews ever had
 2. it is identical with the Roman code of laws
 3. it presents all the laws of the Bible and Talmud in brief form
 4. it changed most of the laws of the Bible
- (9) The French Revolution marks an important event in Jewish History because
1. the Jews were glad to see the Frenchmen freed from oppression
 2. France became then the only country in Europe in which the Jews had equal rights
 3. France was the only country in which the Jews did not have equal rights
 4. the Jews were strongly against the revolution
- (10) The Industrial Revolution resulted in an increase of
1. Jewish settlements in larger cities
 2. Jewish farmers
 3. Jewish scholars
 4. Jewish converts
- (11) Anti-semitism in modern times has been caused
1. by love for Jews
 2. by indifference to Jews
 3. by the attempt to bring Jews and Christians closer together
 4. because Jews are different
- (12) The Reform movement in Judaism resulted in
1. a decrease in the number of Synagogues
 2. making many Jews more Orthodox
 3. saving many Jews to Judaism
 4. decreasing the number of Jewish charitable institutions
- (13) One of the main causes of the rise of Zionism was
1. the rich soil of Palestine
 2. new methods of agriculture
 3. prosperity in Palestine
 4. anti-semitism

4. MATCHING

Directions: Below are two columns to be matched. The left hand column has a number before each word. In the space before the right hand column put the number of the appropriate name or word in the left hand column. For example, the following are five names and five words to match each of the names:

- | | |
|--------------|-----------------------|
| 1. Aaron | ...3.. King |
| 2. Amos | ...1.. Priest |
| 3. Saul | ...2.. Prophet |
| 4. Gideon | ...5.. Name of a city |
| 5. Jerusalem | ..4.. Judge |

Do the same with each of the following groups:

1st group

- | | |
|---------------|--------------------------|
| 1. Tanna | Law |
| 2. Bavli | Mishnah |
| 3. Halacha | Babylonian Talmud |
| 4. Haggadah | Legend |
| 5. Yerushalmi | Palestinian Talmud |

2nd group

- | | |
|---------------------------|-------------------|
| 1. Commentary on Bible | Karo |
| 2. Shulhan Aruk | Rashi |
| 3. Faith and Knowledge | Maimonides |
| 4. Guide to the Perplexed | Ibn Gabirol |
| 5. Poetry | Saadia |

3rd group

- | | |
|------------------------------------|----------------------------------|
| 1. Compilers of Babylonian Talmud | Hillel and Shammai |
| 2. Excommunicated by Jews | Uriel da Costa and Spinoza |
| 3. Rabbis much different in nature | Rabbina and Rav Ashi |
| 4. Auto-da-fe | Converts to Judaism |
| 5. Chazars | Inquisition |

4th group

- | | |
|-------------------|----------------------------|
| 1. Disraeli | Socialist |
| 2. Karl Marx | Lord of Beaconsfield |
| 3. Moses Hess | Zionist |
| 4. Heinrich Heine | Rabbi |
| 5. I. M. Wise | Poet |

5th group

- | | |
|-----------------|-------------------|
| 1. Reform | Schechter |
| 2. Orthodox | Hildheim |
| 3. Conservative | Yeshiva |
| 4. Zionist | Weizmann |
| 5. Radicals | Poale Zion. |

5. ORDER

Directions: Below are a number of names or statements. Arrange these in the order in which they occurred by inserting 1 in the space before the event that occurred first. Insert 2, 3, 4, and 5 before the events that occurred second, third, fourth, and fifth. For example:

...2.. Isaac
 ...3.. Jacob
 ...1.. Abraham
 ...5.. David
 ...4.. Moses

Do the same with each of the following groups:

1st group

..... Saul
 Moses
 Gideon
 Jeremiah
 Abraham

2nd group

..... Kishinev massacre
 Balfour Declaration
 Congress of Berlin
 Congress of Vienna
 First Zionist Congress at Basel

3rd group

The Jews were emancipated in

..... Russia
 England
 Germany
 Austria
 France

4th group

..... Johanan Ben Zaccai
 Hillel
 Akiba
 Rabbi Judah Ha-nasi
 Hillel II.

5th group

Palestine was under the dominion of

..... Greeks
 Persians
 Romans
 English
 Turks

6th group

..... Spinoza
 Moses Mendelssohn
 French Revolution
 Crusades
 Inquisition

6. COMPLETION

Directions: Each one of the following statements has one word or name missing. Read each sentence and fill in the blank with the missing word or name to make a true statement. For example:

The name of the first Jewish king was.....*Saul*.....

Do the same with each of the following sentences:

1. Rabbi Yehuda Halevi wrote a book on philosophy called.....
2. During the Middle Ages the books of.....were often burned by the Christians.
3. The Jews were expelled from Spain in the year.....by King Ferdinand.
4. Spinoza was.....by the rabbis of his time because his views differed from theirs.
5. Reform Judaism originated in.....(country)
6. Weizmann is a leader of the.....
7. The first Jewish High Commissioner of Palestine was.....
8. The year of the opening of the Hebrew University in Jerusalem is.....
9. Louis Marshall was the chairman of the American.....Committee.

